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"LIBERTY, HOLINESS, LOVE."

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JACOB RITTER'S NARRATIVE OF HIS LIFE, NO. II.

We gave last week from Friends' Weekly Intelligencer, the first part of Jacob Ritter's Narrative of his life. It is marked by great simplicity and truthfulness, and, whatever explanation may be given of some of the facts, it is in a psychological point of view, not a little curious. Believing that the spirit of the narrative will commend itself to our readers, and that it will also be instructive by letting them into the true principles of the Friends, we continue the account to-day.

In the spring of 1778, I was married to Dorothy Smith, a young woman I had been acquainted with before I entered the army. We were both poor; but having a true affection, we determined to assist each other in making a livelihood. We removed to Philadelphia, and began housekeeping in a very small way. I went out to do day's works; and many a time have mowed grass for a shilling a day, where now the Green street meeting house stands. My wife took in washing, and we made out to live.

But it pleased Providence to permit trials to continue; and I had the argue for twelve months. During this afflictive period, I endeavored to support my family by working at my trade of shoemaking; and lest, through debility of body, I should sleep too long, I used to lean my head against a bench on my arms, instead of lying down, and catch a little rest in that way. One day my wife was sick, and my little son said to me, "Father, I am hungry; give me a piece of bread."—But alas! I had none to give him. But as I walked up and down the floor in great trouble, a soldier entered; and, taking a loaf of bread from his knapsack, asked me if I would give him some potatoes in exchange for it. As soon as my child saw the bread he renewed his application to me for a piece. But I told him he must wait till I went down cellar, and saw whether there were potatoes enough to satisfy the soldier. I was very glad when he had satisfied himself and departed; and then, with gratitude to the God of my life, I divided the loaf of bread amongst us.

My circumstances, however, began to mend when I recovered my health; and I and my wife continued to attend the Lutheran church. My mind had been uneasy for some time; and I went to some of the heads of the society, and queried with them about matters of faith and doctrine, and of the light that shined within; and also with regard to water-baptism. They told me there was no such thing as an inshining light; and that I was under a temptation of the devil; and recommended me to go into company and amusements, to dissipate such thoughts. Here, great exercise came upon me. I found I must either unite with them in all their creeds and ceremonies contrary to the conviction of my conscience,—or I must turn my back upon them. At length, I made up my mind to leave them, and to remain as a pilgrim upon the earth, not joined to any religious society.

I attended to my trade and business diligently. Many persons came to me to dispute with me on points of doctrine, and tried to influence me to join them. Amongst the rest, there was a company of one sect who told me that they were the only people who walked in the right way. But I told them I was not convinced of it. They asked what further evidence I wanted. I replied, I have seen a people with an eye of faith, who worship God in spirit and in truth. They said they were the very people; and began to quote many texts of scripture to prove it. I told them all their talk would signify nothing to me, as I was determined not to join any society till I was thoroughly convinced in my own mind. So they departed and troubled me no more.

The night after the controversy above alluded to, I saw in my sleep a great multitude of people surrounding a steeple which stood in an open plain; and I wondered that no houses were near it. Presently a man clothed in shining garments stepped up to me and said, "Jacob, these people are looking for the appearance of the founder of their society, who will show himself at the belfrey of the steeple-house. But, mark, as soon as he makes his appearance, the steeple will take fire at its foundation, and consume him with every thing that is in the building, and it shall be utterly destroyed." When he left me, I saw the multitude earnestly gazing up at the man, whom I now beheld standing at the belfrey, dressed in his black gown and white bands. Great fear fell upon me when I saw him; and in a few minutes I beheld the fire kindled, and the whole building with the man in it was totally consumed. I awaked,—and behold! it was a dream. I arose, and bowed myself in supplication, under the baptism of the Holy Ghost. The heavenly Principle was opened on my understanding, and solemn, reverent silence covered my mind. In this state of feeling, I was again permitted to have a near view of Paradise; and again beheld that glorious company surrounding the throne of God, singing the song of Moses and of the Lamb: and a voice was heard saying, "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance."

This blissful view confirmed the vision I had when I was a lad, as has been before related.—Oh! that all would come to know this pure inward silence before God. On opening the Bible while under these serious considerations, it seemed as if I had a spiritual understanding given me, such as I never had before; though I had read the scriptures a great deal.

Soon after this, an impression was made upon my mind, that I must go to the Bank meeting. But I did not know, at that time, anything of such a place; nor was I acquainted with any of the Society of Friends. Accordingly, I went out and inquired of some person in the street for such a place as the Bank meeting-house. (It was on a week day.) I at length arrived at the place, and stepped up and opened the door, where I found a number of people assembled, and sitting in solemn stillness. I went in and seated myself behind the door. In a few moments I found something working so powerfully on my mind that it was comparable to the whirl-wind, and the fire, and the earthquake. Under this exercise, I got up and went out of the meeting, and stood at the corner of the house outside. But I felt condemned in my heart, and very sorrowful for disturbing the solemnity of the meeting. And now my eyes were opened, and a sense was given me that these were the people I had seen with an eye of faith, worshipping God in the silence of all flesh. I then resolved to go in again, and sit down in company with Friends. I did so,—and the same commotion took hold of my mind again. But as I endured it and strove for stillness, light arose on my poor soul; and it seemed as if a window had been opened in a dark room, and let in the bright sunshine.

Here all my doubts were at an end, and I was confirmed in my faith,—not by outward observation, nor outward things, but by the everlasting principle of truth, revealed *in me*,—that this was the true worship in spirit and in truth. Sweet peace covered my spirit; and I felt as if I could have sat there till night. However, the meeting broke up, and I went home, determined to let none of my acquaintances know that I attended the Quaker meeting. But, the second time I went, the news spread, and the Lutherans heard of it. Now my trials began afresh.

When my wife heard of my having been to a Quaker meeting, she told me she hoped I would not forsake the Lutheran faith, nor deny the scriptures;—as it was commonly reported that the Friends did deny them. She continued to go to the Lutheran church and I to the Bank meeting, for about two years. It was a great and close trial to me to differ from my dear wife in matters of religion; but I was favored to keep pretty much in the patience, and said but little to her on points of controversy;—which proved of use.

Not long after I joined with the Friends, I heard of a Fair to be held at Warwick, in Maryland, and also one at Charleston, ten miles south of Elkton; and I concluded to take a parcel of shoes I had made, and see if I could sell them at the Fair. So, accordingly, I set out with a journeyman, and went down the river in a vessel about seventy miles; then crossed the country to the head of the Bay. When we got to Charleston, I hired a room, and bought a half cord of wood, that we might live quietly and peaceably to ourselves, while we stayed in the place. A large concourse of people were gathered in the town; and among the rest there was a play-actor. He came to me and offered to show me all his art for nothing. But I told him no: I did not want to see it. Then I was invited to attend a Methodist meeting, which I also declined; and remained quietly at my room.

One evening, a company of fellows came in, and drank and used much bad language. I bore with it some time; and then I spoke to them, and told them that as I paid the rent of the room, I wished to have it quietly for myself and companion. Some of them being warmed with liquor, got angry and threatened to abuse me because I would not join with them. An Irishman, who knew me, stood up before me, and told those abusive fellows that if any one insulted me, he was ready to defend me through rough and smooth. But I told him to forbear, and not strike one of them for they had drunk so much that they did not rightly understand what they were about. So he sat down peaceably. Now a stranger came in the room just about this time: he was well dressed, and his countenance and deportment were grave and solid. I perceived by his language and dress that he was not a member of Friends' Society. He spoke out and said, "My friends, I have something on my mind to say to you, if you are willing to hear me: but if you are not, I will try to keep it to myself."—As soon as he spoke, my spirit bare witness to his, and I called out, My friend, if thou hast anything on thy mind to say, do thou be faithful. So he began and related as follows: "My friends, I once was as fond of liquor as any of you, and drank a great deal, not only in company, but by myself at home. But after a day of frolicking, I began to reflect, that if I kept on drinking at that rate, it would lead me to misery. I went to bed,—and, whether it was a vision or a dream, I cannot tell; but methought I was conducted to to the top of a high mountain, where I beheld two men entirely destitute of covering, standing by a trough, in which I saw some red stuff that looked like fire. One of the men had a scoop-shovel in his hand, and frequently he would lade up a shovelful of the fire that was in the trough, and throw it into the open mouth of the other; who, after swallowing it, would vomit back into the trough: and this was done again and again. I was much astonished at this sight, and asked my guide what it meant. He replied, this is the miserable state of drunkards. Oh! said I, then this is my state; for I love liquor. I awoke in great terror and trembling, made a solemn covenant that I would never taste another drop of liquor as long as I lived. And from that time, I have been entirely clear of this awful sin." The company listened with profound attention to the voice of this stranger; and I do not think any more liquor was sold or drank that night; for the people went away next morning quite sober.

Thus I was delivered from my trials at that time—yet I felt impressed with a belief that more awaited me. So when I embarked in the vessel that was to bring me back again to Philadelphia, I found a number of profligate fellows on board, who persisted in proceeding on the voyage although the captain said he thought we should have a storm. They went below deck, and played cards, and drank, and swore all day. I went to them, and warned them to leave off their evil doings. But they treated me with contempt, and would not take my advice. However, a gale overtook us in the evening; the winds blew, the waves beat, the thunder roared, and the lightning flashed. Then those wicked men were seized with great terror, and on their knees prayed for mercy. I sat in a solemn frame of mind, and said to them, my friends, you have been serving the devil all day, and now, in your trouble, you cry unto that God you have blasphemed. They were struck with conviction, and implored me to forgive them for their ill treatment of me in the morning. Said I, my friends, I freely forgive you; and believe, if you will turn now from your evil ways, that you will experience the goodness of the Lord. So when we came safe to land, they hung round me like poor beggars, and we parted in much tenderness.

About the end of two years after I began to go to the Bank meeting, one day on my return from another part of the town where I had some business, I found my wife's mother with another woman at my house, disputing with my wife about doctrines. Her mother had charged her with going to Quaker meetings, which she denied; and on my coming in, appealed to me. No; said I, thou hast never been. My wife then stepped up to me, and said to me in a very loving manner, "Now, Jacob, I am convinced thou art in the right way, and I will henceforth go to meeting with thee." When she had so said, her mother started up in a passion; and when I tried to persuade her to stay and dine with us, she refused, declaring she would have nothing to do with such reprobates.

DOWN WITH WAR-GODS.

We have done much for posterity by ceasing to punish mankind for involuntary religious faith, by breaking down the artificial barriers that have so long prevented the cordial intercourse of man and man, and forbidden that interchange of physical and intellectual wealth which God ordained when he gave to every land its climate and to every soil its fruit. But much as we have accomplished, there is yet still more to do. Above all, there is one achievement before us, without which every other must be insecure and of questionable value. It remains for the most powerful, the bravest, the freest people of the globe to proclaim and establish the virtue and beauty, the holiness and necessity of universal peace, and that they will proclaim it in due time, we entertain no doubt. It has already occurred to the thinking masses of this great country, notwithstanding the humanizing creed which we profess, the civilization that we boast, and the increased intelligence of all classes of the population, that the ferocity of warfare is as brutal today as in the remotest times of savage ignorance; that the Christian and the heathen are, to all intents and purposes, one and the same when they meet as destroyers on the battle-field; and that what we call the glorious victories of British arms are scarcely to be distinguished from the butcheries of barbarous ages that we pity, and of more barbarous fighting men whom we think proper to condemn. And it must be so! You cannot redeem under any circumstances the naked horrid aspect of war, the offspring of brutality and civilization's adopted child. War in itself is a mighty evil—an incongruity in a scheme of social harmony—a canker at the heart of improvement—a living lie in a Christian land—a curse at all times. Custom, that makes us view all things that are as essential to our well-being and the true exponents of a country's greatness, has taught us to regard systematic war as necessary to our condition, and reason and revelation appeal against custom in vain. We confess that we regard with infinite satisfaction every endeavor, come whence it may, to destroy the supremacy of a cruel deity, acknowledged on every ground. Kings who preach to their subjects the advantages and sacred character of peace, are more than kings. Men who unite to promulgate the same doctrine, feeble instruments though they be, and liable to ridicule, claim respect for their mission. But neither kings nor small societies of well-meaning men are strong enough to grapple with a power as firmly rooted as the rock. Before the rain of war can cease, education and mental liberty must have an empire co-extensive with the evil. It is not nation that must be convinced, but all nations; not this division of the world, but every part of it—for war is everywhere. But is time to begin. One step—it is but one—has been taken by ourselves, and we hail it as a presage of good omen. In the nineteenth century it is suddenly discovered that the soldier is a human being, with faculties and passions like other men; that, being something more than a useful machine, he deserves to be treated rather better than a brute. Books are written to maintain the fact, and to claim for the warrior the rights—moral, social, and intellectual—that you do not deny to the law-breaker and the felon. Convince the warrior that he is henceforward to enjoy them, and believe us, the war-god himself is shaken on his throne. [London Times.

SIR ROBERT PEEL AT CHURCH.

I went to Whitehall Chapel, being assured that he would be there. I was placed on a seat in the aisle opposite to the pew which he occupies. The chapel was splendid, and was well filled. Just before service began, I was told that Sir Robert was entering. I looked and saw an elderly gentleman, rather corpulent and shrunk, coming up the aisle with a slow, shuffling pace, a heavy countenance, and his eyes cast down. He was followed by a rather tall, thin, pale young man, who I learned was his son. Sir Robert took his seat in the pew opposite to me. I was really astonished at the change. He not only appeared to be almost thirty years older than he was in 1830, but the cast of his countenance, his features, and his person, appeared so altered, that I could not trace the least resemblance. Sitting with my face towards him, with my back to the preacher, and being rather deaf, I could hear little or nothing, so that my employment was intense study, partly religious and partly political; in this instance they were with me inseparable. With a professed minister of the Gospel of Christ behind me, and the Prime Minister of the greatest empire in the world before me, both professedly met to worship with me, God in his holy temple,—both the scene, the persons, and the occasion, were high'y interesting and instructive. The greatest and most powerful man in existence sat before me; yet the poorest truly humble pauper, who had died from oppression in a Union Workhouse, if in heaven was greater than he, while there was not a single individual in the whole chapel who then appeared so dreadfully miserable as he did. If I had been there, knowing nothing of him, and had been asked what I thought of him, as a stranger, I think that I should have said that I thought he was a highly respectable elderly gentleman, of moderate talents, suffering deeply from some severe domestic affliction. There was a striking look of settled melancholy on his countenance that never varied. When he was seated he never moved but with his head inclined downward and with his eyes heavily half-closed; he occasionally slowly raised them, but seemed to look at nothing, they soon sank again. Two or three times he heaved a deep and long-drawn sigh. I felt my own heart heavy at the sight. That he was full of care and sorrow I had no doubt, and could not but feel thankful I was not Prime Minister of the British Empire. [Lessons for Statesmen.

[We hope that the importance of the subject and the present condition of things here in relation to it may induce our readers to examine with care the following extracts from an article in the July No. of the Law Reporter. We are obliged to omit many important facts.]

BOSTON PRISON DISCIPLINE SOCIETY.

"Although the subject of prison discipline is intimately connected with criminal jurisprudence, and, therefore, is a legitimate topic of remark in a law journal, we have never been able to devote much attention to it in these pages, inasmuch as a full investigation of the different systems would have occupied more space than we were able to devote to any one subject. But the attention of our immediate neighborhood has recently been somewhat excited by circumstances to which we will briefly allude. The Boston Prison Discipline Society has been established many years, and we believe that it is universally admitted, that it has been the means of vast good to convicts and society in general. Nor has it been neglected by the public. The society has received, since its organization, large sums of money, which have been paid to its secretary, to other clergymen, and for printing the annual reports. It is well known, that this society has been a strenuous advocate of the Auburn or congregate system of prison discipline, in opposition to the Pennsylvania or separate system. In relation to these two systems, we do not propose to enter into any discussion at present, although we confess that our prepossessions are strongly in favor of the former, which the society has defended with so much zeal and ability. But we desire to direct attention to another subject, namely, the conduct of the Boston society, and the manner in which the peculiar opinions entertained by its secretary have been maintained.

The doctrines of the society have usually been unquestioned in New England, and no little surprise was manifested at the annual meeting last year, when Mr. Charles Sumner and Dr. S. G. Howe ventured to call them in question, and to propose a committee of investigation. The result of that investigation was two reports, one in favor of the Auburn, and one in favor of the Pennsylvania system. These reports the society, at its business meeting this year, consisting of some dozen members, *voted not to print*, for want of funds; and they also voted that it was not expedient to discuss the subject at the public meeting. Notwithstanding this vote, after the secretary had submitted his annual report, at the public meeting of the society, Mr. Charles Sumner, an officer of the society, addressed the chair when the secretary, with an assurance which could not but surprise his own friends, interrupted him by saying: "Mr. President, the annual meeting was interrupted in this manner last year: there are gentlemen present, who are invited by the committee of arrangements to address us." From which it would seem, that the addresses at the public meetings of this society are all cut and dried beforehand—made to order; a fact that might as well have been kept back, under the circumstances, for the credit of all concerned.—Mr. Sumner, however, proceeded, in a strain of great eloquence and power, to condemn the course which the society had pursued in past years, illustrating his points by facts which are by no means creditable to the society; averring, among other things, that the statements contained in the annual reports had been pronounced false by public reports in this country and in Europe, and that a letter from the Hon. William Jay, an honorary vice-president of the society, and also a letter from Dr. Bell, a corresponding member, in favor of the separate system, had both never been read to the society nor published. Amongst other authorities referred to by Mr. Sumner, was an extended review of the reports of the society, in a recent German work, by Varrentrap. This review is a patient and careful investigation of the whole subject, by an intelligent foreigner; and we have thought that we could do no better service than to print a translation of it in our journal. At the same time, we take occasion to repeat, that we do not agree with all the conclusions of the writer; for we are not ready to admit that the prison discipline, which has been so successful in New England, is founded in essential error. But we regard the article itself as worthy of the attention of the friends of humanity, and especially of jurists, in every part of our country.

The review of which we refer is by Dr. Varrentrap, of Frankfort on the Maine, and is published in (Annals of Prisons and Houses of Correction. The writer commences by speaking in praise of the practical direction which the subject has taken in America, but at the same time, and in the German fashion, laments the want of scientific character of our efforts; asserting, that there is to be found, in the later American writings, "neither generous, comprehensive, light-diffusing discussions of the fundamental questions, nor, (indeed much less) a bold examination of numerous facts, compiled with industry and exactitude." He then enters upon an examination of the Boston Prison Discipline Society, to which the present article relates exclusively:—

The Boston Prison Discipline Society was founded in the latter part of June, 1825, by a number of citizens interested in the condition of prisons. The object of it is, as the first report announces, in a multitude of high-sounding words, with many scripture phrases of an utterly irrelevant character, "the improvement of prisons." This long train of words is, in itself, of little importance; indeed, we are quite accustomed to find it in the generality of American writings. Here, however, it has been prejudicial, inasmuch as, amidst all these sounding phrases, the founders, (or at least the writer of the report) have entirely omitted to specify, even in a word or two, the manner in which they intended to accomplish their object; whether through scientific instruction, through influence exerted upon the various official departments of state, or through visits made to the prisons and prisoners, or through protection and counsel extended to discharged criminals, &c. Of all this, one finds nothing said. In this respect, the lately founded New York society has acted more wisely and logically. That which is not proposed with clearness, is rarely carried out with consistency.

The difference between the efficiency and power of performance of the Boston and the older Philadelphia society are to be traced principally to their original composition. The Philadelphia society, composed of a number of upright philanthropists, took upon itself to visit, console, and assist the prisoners, while it sought, at the same time, to give information concerning the aims and the methods of obtaining good prisons. The society was at first very efficient; but, gradually, as the most active members resigned, or were removed by death, it gave but seldom signs of life. With the exception of a visiting committee in continued operation, and the distribution of copies of the official reports of the Philadelphia prison, the last token of activity given by it was an exceedingly well written report in the year 1833. Now, new life has sprung up in the society, partly called out by the violent attacks made upon the Philadelphia prison in the annual reports of the Boston society.

The Boston society had, on the other hand, from the very first a salaried officer, namely, a secretary. Its activity, therefore, in so far at least as implied by the regular appearance of its annual report, was of a more methodical character. It is indeed, through this alone that the whole efficiency of the society is recognizable; no member, save the secretary, undertaking or accomplishing anything, except the payment of a yearly subscription. There is no question of visiting committees, of protective unions. At first, provision was made for the payment of several prison preachers; now, only for the payment of a secretary, whose duty chiefly consists in making an annual report, composed of abstracts of the various official reports presented by the various prisons, and thus contributing to a general knowledge of the condition of prisons in America. In the yearly meetings, also, no profound discussions of single important questions have taken place.

In order to estimate rightly the means which have been at the society's disposition, we have arranged the income and expenditures of every year under different heads, according to the account of them. We find from these that, during the nineteen years of its existence, the society has received $58,150."

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"The expenditures amounted to about $58,800, namely, 27,000 for the support of the secretary; $8420 for that of settled clergymen, or in payment for occasional sermons, as follows: in Trenton, from 1826 to 1829, $300; in Boston, from 1826 to 1832, $1200; in Auburn, from 1825 to 1827, $2670: in Sing Sing, from 1827 to 1831, $638; and in Wethersfield, from 1832 to 1840, $3620. A small part of the remainder has been appropriated to travelling expenses, the chief part, however, to the printing of the annual reports.

In the further consideration of the achievments of this society, we must, as we have already said, direct our attention especially to their annual reports. That which has been accomplished by the chaplains in the pay of the society, however beneficial it may have been, is yet of such a nature as to admit of no positive demonstration. So much, however, appears to us in many parts of the reports, that the society, like many others in North America, was rather too well satisfied of the meritoriousness and praiseworthiness of its operations, if the gospel was only preached, and the Bible distributed.

The author then proceeds to give a particular account of each of the annual reports of the Boston Society, in the course of which, he does justice to the efforts to abolish imprisonment for debt, and to provide for the insane. He seems to regard the first report as the most carefully prepared and useful, and occasionally speaks with severity of the *manner* in which the secretary has performed his labor."

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"We are reluctantly obliged to omit, for want of room, this critical examination of the several reports, and must confine ourselves to the statement of the general results to which the writer arrives."

"The nineteen yearly reports (from 1826 to 1844) laying before us, occupy a space of 1870 octavo pages; each yearly report is hence, on an average, about 98 pages long. When we now consider, that, with the exception of the already mentioned salaries of clergymen, the whole remainder of the expenses has been chiefly devoted to those yearly reports, we cannot but find the yearly, returning expenses of $2000 to $2500 per 100 octavo pages, which are, or pretend to be, for the most part, copies of official reports, enormously high. Nay, we are compelled to consider it, particularly by the mode in which the reports are drawn up, a horrible waste of money, which can be explained only by the consideration that the persons in Boston, on the one hand, never thus analyzed the expenses and performances, and on the other hand, that they wished above all other things, to give to the secretary, Mr. Dwight, a subsistence. This opinion we must, according to our conviction, state the more decidedly, because those reports do not contain a single extensive and connected original article of the secretary, but only single passages of the printed official reports of the different American penitentiaries, here and there accompanied with some reasoning remarks, which are not, however, the result of a more extended study.

We should think that with far less means, such an half-official society, might have obtained all the yearly reports of the North American penitentiaries, from which, by a man conversant with the subject, extracts might have been made with sensible selection, and, above all, with honesty, and carefully giving facts and figures, and thus the many materials which are otherwise accessible only to a few, might be brought to the knowledge of many persons. This might have been attained with about as many hundreds of dollars, as thousands have now been expended, without attaining this. For it is a truly melancholy but undeniable truth, which must present itself to any one who has studied these reports attentively, thoroughly, and comparing them with the pages of official documents, that these dear reports are not complete, not reliable, and not candid extracts of official documents; they are only a selection of certain passages, of certain reports and from certain years, extracted with a onesided party view, according as they were calculated, to serve a certain purpose.

The reports have never been *complete* enough, to enable the reader to study by *himself* the result of the different institutions year after year, and to form an opinion of his own. They are most complete, it is true, during the first years, and then it happens, that one receives a faithful and living picture of the course of some institutions for certain years. But even in this respect, they are in the early years deficient in many points, as in the one year, the extracts principally relate to the relapses, and in the other year, to the influence of religious instruction, (and then they pass almost instantly over the subject treated of in the preceding year) etc.; but the institutions are never discussed in a uniform manner several years in succession. This is especially the case in regard to positive facts and numbers (receptions, deaths, etc.) so that it is impossible, from the whole of the Boston yearly reports, to make for one's self a complete table of receptions, pardons, deaths, etc., even for a single penitentiary. With the exception of Auburn on which there is in the 13th report (p. 110) a pretty complete table, which is made by the clergyman there, and reaches to the year 1837, there could not be made for *any* institution more than the tenth part of a table, like the one which we have furnished in volume VI., on Philadelphia. As to some institutions there can be extracted hardly ten figures from all the reports. However, the first reports differ yet very much from those of a later period, as we have already mentioned; the more abundant the later ones grow in errors and often verbally repeated personal diatribes, the poorer they grow in fact affording true interests. We have mentioned reports in which only the table occupying but *half* a page can be called truly instructive, and besides this, such tables are also so badly made up, that the simplest and most necessary points, as the number of prisoners received during the year, and the average number of prisoners daily attended to, are not mentioned at all. This reproach, of the grossest incompleteness, weighs the heavier on the Boston reports, since with a little accuracy and industry, good and complete extracts might have been furnished, as the chapter on the subject of insanity in the different reports, furnishes the proof, that Mr. Dwight is competent to such a labor if he chooses to do it.

The reports are *as little to be relied upon* as they are incomplete. The facts and extracts furnished by Mr. Dwight have lost their value, mainly because he has for the most part only reported what served to prove the one or other proposition on which he would treat, and because the inferences drawn are stated, but the facts from which they are drawn, are never completely communicated, so as to enable a person to supervise the correctness of them, or to draw an inference himself. And besides many of them, proceeding from a false point of view, are erroneous or directly untrue. These faults are repeated in each report innumerably often, nay almost in every question treated by him to a certain degree. It would occupy much space to prove it in individual cases where it regards views. We will therefore dwell for a moment rather on some numerical statements, where it can be done shorter, and for example, commence with page 48 of the 14th report."

Here follow instances of gross mistakes.

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It now remains for us to prove, that those extracts and statements of Mr. Dwight, incomplete and not to be relied upon as they are, have been made often with as little frankness and candor; that frequently the most important and well-known points have been passed over, and on the fragmentary premises a different conclusion has been built than would have been possible with more completeness. This is principally the case when the author wishes to attack the Philadelphia penitentiary system. To this system he objects, (beside the smaller income from labor, which is obtained, because the whole domestic discipline is less arranged with a view to the greater profits from labor,) principally, the severe punishments, the great mortality, the many cases of insanity, the convictions and relapses; and seeks to defend his objections from the conclusions therefrom. From this it may be seen, however, either that we Europeans know much more accurately than Mr. Dwight the circumstances of the Philadelphia penitentiary, or that he purposely misunderstands and conceals many things.

In relation to *punishments*, he produces, in fact, nothing else than what he discusses at large in several reports, resting upon the authority of McElmee, which is more than suspicious, the punishment inflicted upon the prisoner Macumsey. The case was as follows: In 1834, several persons in Philadelphia made the complaint, that a refractory prisoner, Macumsey, had received the punishment with an instrument which, when he violently shrieked, pressed against his palate, so that he died soon after it. Although all impartial persons saw in the whole accusation only an attack of political opponents of the superintendent of the Philadelphia penitentiary, Mr. Wood, (since, in America, politics unfortunately interfere with many things where they do not belong,) yet the highest department of government appointed a committee to investigate the case. The investigation was made thoroughly and circumstantially; several dozens of witnesses were examined; but the final conclusion was, that the death had nothing to do with the punishment, and this certainly abominable mode of punishment was not entirely what it had been alleged to be, and further that it had been applied without order from the superintendent. This act of punishment, which occurred once, appears to us, though the complainants were dismissed, to have been highly improper and unworthy; but this case happened in the year 1834, and, since then, this mode of punishment has never been again inflicted; on the contrary, all those who have visited and studied Philadelphia, report, that the disciplinary punishments, inflicted there, are both mild and rare. (See, for instance, *Telkampf*, p. 119.)

Mr. Dwight, however, does not hesitate to bring up once more at large, this one instance in the report of the year 1843. This alone, we think, may best prove that he was not able to find anything improper in the mode of disciplinary punishment of the Philadelphia penitentiary for the last ten years. It is only surprising, that he does not mention scarcely at all, or only passingly, the terrible punishments which in Sing Sing and other Auburn penitentiaries, belong to the daily practice, and that he never recurs to them again. In Philadelphia, the highest state authority found, upon close examination, nothing deserving censure in that one case. In Sing Sing and other places, directors and magistrates utter exclamations of horror; thus, for instance, we read in a report of a committee to the Senate of April 16th, 1839, on Sing Sing: "that an insane prisoner had received in three weeks, one thousand lashes, that sick persons in the hospital had been whipped, and that others had been incapacitated by blows; that there was reason to believe that prisoners had been driven to commit suicide, through the cruelty of the officers, and that persons of mental disease had died in consequence of the hard punishments," (p. 5, 6 and 32.) Mr. Dwight knows this very well, but he gently passes over it, (see fourteenth report, p. 41.) In consequence of this investigation, the superintendent of Sing Sing, Mr. Lynds, was discharged, and a milder discipline introduced; but after this, disorder and insubordination gained ground to such a degree, that they had to apply once more to Mr. Lynds, and replace him in the office. Now the lavish dealing out of whipping began anew, as one of the inspectors of this penitentiary, Mr. Edmonds, lamentingly informs us at the end of the year 1844, (see below his speech in the New York report.) Notwithstanding this cruelty, which for tens of years has daily taken place in many Auburn institutions, it does not occur to the advocates of the separate system, to tell us that with the Auburn system, poor insane and bed-ridden patients must be whipped, and whipped to draw blood, and others be driven even to suicide. They only assert and *prove* by *figures*, that in all Auburn institutions the punishments must be far more frequent and severe, than in the Philadelphia ones. (This proof we shall furnish at the end of this, or at the beginning of the next number, in answer to Mr. Dwight, but omit it here for the present in order to avoid repetition.) But we may be allowed to wish, that Mr. Dwight would not always bring up again his one case which occurred eleven years ago, and join erroneous reflections with it.

The objection that the Philadelphia system necessarily causes a *greater mortality* of prisoners than the Auburn, we find repeated in all the reports from the 10th to the 18th, though in most cases expressed but briefly, but the more decidedly and violently. A few times, however, as in the 12th and 17th reports, there may be found a distant attempt at a comparison based upon several institutions, but it is extremely imperfect, and many figures are incorrect. In most reports, however, we find repeated without any further evidence, simply the following sentence, (often adorned with initials): in Auburn institutions the mortality is 2.00, in Philadelphia 5–6 00; the latter system, hence, kills three times as many men as the former. In the 17th report, where Mr. Dwight furnishes more than elsewhere, some materials, he places the institutions of Concord, Wethersfield, Boston and Auburn against Philadelphia; but he takes good care not to mention the institutions at Baton Rouge, Columbus, Baltimore, Sing Sing and Nashville, because these being, besides, the largest and most important Auburn penitentiaries, have, every one of them, a decidedly larger mortality than those mentioned by him, (see vol. vi. p. 47); and on the other hand, he does not speak of Trenton and Pittsburg, because they have a smaller mortality than Philadelphia. He has done as Mr. Lucas and Mr. Faucher (see vol. v. p. 235 and 240,) in order to attack the Philadelphia system; they select on the one hand, the best years, and some of the most favorable Auburn institutions, and they take, on the other hand, only the worst year of Philadelphia, which labors under the most unfavorable external circumstances, and then call out in unison (18th report, p. 48): "We know no parallel to this among all the reformed prisons in the United States."

We would fain know, what may not, in this manner, be asserted, at pleasure, and apparently be proved. However, it is well known that the mortality in the Auburn institutions is not 2.00, as Mr. Dwight states, but 3.10, and that in Philadelphia was not 6.00 and 3.40, (see vol. vi. p. 48.) *Once* Mr. Dwight mentions the color, (report, 18. p. 47,) and says: "This has been the standing apology, for years, of the inspectors and physician, for the dreadful mortality of the prisoners, that so large a portion of them are colored. It is the strongest reason against the system, instead of being an apology for it. Their color indicates that they have been neglected and down trodden. Why adopt a system of punishment for their crimes, which is so destructive of human life to persons of their color! Is this humane! Or are not colored people human! Is patience a virtue, in the endurance of such wrongs!"

With these *phrases* Mr. Dwight dismisses this question. He, *of course, conceals*, that also among the *free* population in Philadelphia, the colored people have a mortality as large again as the white, (see vol. iv. p. 5); he, *of course, conceals*, that also in the Auburn institutions the colored prisoners have a greater mortality than the white, and that, for instance, in Wethersfield, (the best Auburn penitentiary, which is more healthily situated than Philadelphia,) the yearly mortality of the colored persons amounted, in the years 1841–1844, to 10.00, and in Philadelphia, on the other hand only to 6.00. Mr. Dwight *of course conceals*, that the mortality in the former penitentiary, with the social system, amounted to 6.00, whilst with isolation it has fallen to 3.9. Mr. Dwight, *of course, conceals* that in Philadelphia 9, but in Auburn 43, were pardoned, or sent off before the expiration of their time of punishment, and that, according to the statement of the physician of Auburn, especially the sick are pardoned, (see vol. vi. p. 49); for from all this it would appear that Auburn, with the same elements of population, has a greater mortality. Nor is anything said anywhere of the geographical position of the different penitentiaries, which, as proved, (see vol. vi. p. 38,) has a very great influence upon mortality.

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In conclusion, only two remarks more. Mr. Dwight also takes the trouble (18th report, p. 95, and further) to collect the voices of the principal authorities against the Pennsylvania system, and reprints them. Here we find Roscoe, Lafayette, Combe, and Dickens. The remarks of both the first men, however, were made before the penitentiary of Philadelphia went into operation. Combe is, no doubt, an able, instructed man and a conscientious observer; but we think we have shown, vol. iii. pp. 62—75, in what points Mr. Combe erred, who is, however, anything but an absolute opponent to isolation. Of the novel writer Dickens, (Boz,) we have spoken already several times: we call here to recollection only, that his imagination caused him to see many things in Philadelphia, which have been decidedly refuted since, (see vol. iv. p. 194,) and even to hold conversations in Pittsburg, of which the other persons present know not a single word, (see vol. v. p. 6, 7.) For a novel, this abundance of imagination is very beautiful, but we desire to be spared, to have such pictures of imagination served up repeatedly as something serious. The advocates of isolation do not indeed think, to dispose of the question between the two systems on the mere authority of Eugene Sue, who cannot well be denied to have a knowledge of man in general, and a knowledge of criminals and prisons in particular, and a sincere, earnest wish to work, in his way, for true improvement and happiness of the people.

Further it deserves notice that, as appears from the reports of 1842 and 1843, the states of Massachusetts (Boston) itself and New York have ceased to buy, as heretofore, from the Boston Prison Discipline Society, several hundred reports, for the support of the society. It was discontinued in Boston on the motion of a man who is highly deserving of honor for his interest in the poor, since it was found, that the reports no longer advanced general information, but were serving only a petty party interest. This disapprobation has now also found its way in another circle. The new Philadelphia prison journal contains, (p. 302,) the following short article: "Twentieth report of the Boston Prison Discipline Society. The reports published under the name of this society should properly be styled, 'Remarks of Mr. Dwight on Prisons, etc., published at the expense of his protectors.' With satisfaction we learn that the respectable gentlemen, who compose this society, have at last declined to sanction the false representations of Mr. Dwight, and have directed an examination of the erroneous representations by a committee whose report is to be published." By a letter from Philadelphia, we learn that in September, a committee of the Boston society was expected in Philadelphia, accurately to investigate and examine the penitentiary there. If the members of this committee be men who are thoroughly acquainted with the subject, to whatever system of prison discipline they may otherwise be addicted, certainly only explanation and further information can be the result of this mission."

SOLEMN THOUGHT.

We see not in this life the end of human actions. Their influence never dies. In ever widening circles it reaches beyond the grave. "The ball once in motion, rolls on, and on down the steeps of eternity forever. The train is laid in time, the explosion is in eternity." We talk much of the solemnity of dying. With hushed voice and almost pulseless heart, we gaze upon the palid cheek, the quivering lip, and heaving bosom of a dying friend. It is a solemn scene. But let us think more about the solemnity of living. Death removes us from this, to an eternal world. Time determines what shall be our condition in that world. "Every morning as we go forth to act, we lay the moulding hand upon our destiny, and every evening when we have done, we have left a deathless impress upon our character. "We touch not a wire, but vibrates in eternity. Not a voice, but reports at the throne of God." Our characters will attend us through eternity. If good, they will follow us like friendly angels through our lives, shed light in our graves, and illuminate our immortality. If bad they must accompany us in life, haunt us in death, and torment us in eternity. Let youth especially, "think of these things and regulate their conduct accordingly, let every one remember, that it is this world where character is in its formation state, it is a serious thing to think, to speak, to act.

[From the New England Puritan.]

"And since example is more powerful to convince, than unsupported assertion, allow me to refer you to the case of a young man, whom some of you may have known. I refer to George Wilson.

A few years since, as the Rev. Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, of very ordinary first-sight appearance, but whose fine intelligent eye fixed the gentleman's attention, as the boy inquired, "Sir, can you tell me of a man who would like a boy to work for

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 5, 1846.

HARVARD UNIVERSITY.

Those who have the true well-being of Harvard College at heart, must look upon it at the present time with peculiar interest and solicitude. The principles announced by President Everett in his Inaugural Address in respect to the great purposes of such an institution, are, we are sure, such as meet the hearty approval of the whole community. In the application of those principles many little questions of mere expediency may come up, in which there will be, even among the wisest and best men, a diversity of opinion. These small points and some even of an important character, can, of course, be understandingly discussed and decided only by those who have the general oversight, or the immediate care and instruction of the students. Newspapers are not the proper place for the discussion of such matters, and they who live away from the College, should be careful how they form opinions from the partial, imperfect, one-sided statements which they may happen to hear. There are, in the management of such an institution, many exceedingly delicate and embarrassing questions, which can be properly settled only by those who have a knowledge of all the facts of the case, which facts from their very nature can be known only to the College Faculty.

But there are matters relating to the College, which the Community have a right to know, and in respect to which the public sentiment must make itself felt. The general system of instruction, the general fidelity of the college officers, the general influence of their example, especially upon the moral and religious condition of the students, are subjects in which the public is deeply interested. It has an undoubted right to know something about them and to express an opinion. They are public officers, supported by a public institution, amenable to that institution, and through it in a very important and wholesome sense, responsible also to the community, by which, to some extent, and for which entirely, they are sustained. The stand, for instance, which they have recently taken for the exclusion of intoxicating drinks from the Commencement Dinner, is a subject on which the community not only have a deep interest, but have also a right to express their feelings. And not only this, but if it should be proved (as it is not to our knowledge, we only suppose the case) that any of the College Faculty in their intercourse with students, were in the habit of tendering to them liquors, which by the laws of the College, they are forbidden to taste, that too is a practice on which the public have a right to express their decided opinions. So also, if in any other important particular, the conduct of the professors should be notoriously inconsistent with what they require of the students, it is a matter in which the public have a deep interest and in respect to which they may express a decided opinion. They are first responsible to the Corporation and Overseers, but besides this, there is a wholesome influence of public sentiment, which may properly be brought to bear upon them. If a correct public opinion would, as it assuredly would, go to sustain them in removing from the College every student who should refuse to obey its laws, so also it would go to demand the removal of every officer whose conduct should be at variance with what is required of the studeuts. This much at least is certain, that no public institution of the kind can have its best influence upon the young, unless its teachers in their hearts are deeply moved and by their lives show that they are deeply moved, by the love of knowledge, by a scrupulous regard for the right, and a profound sense of their religious obligations and duties.

We have been led into these remarks by no spirit of fault finding, and no disposition at present to use the liberty we claim, against any part of the government of Harvard College. We believe that there is no College in the country, where the advantages of instruction are so great, or where, as a whole, the morals of the students are so pure as at Cambridge. And when we think of the religious formalism which exists in many similar institutions, and the efforts which are sometimes made through a factitious experience to gain converts to a sect, we almost shrink from bringing any professedly religious influences to bear upon the students of a college. But when we read a life like that of Dr. Arnold, when we hear men speak of the power exercised over them by a mind and character like that of Frisbie, or as we reflect upon the mighty influence exercised over our own heart by the meek, but devoted life of a holy man whom we were permitted to have as an instructor, we feel as if every teacher of youth should every morning dedicate himself anew, not only to the cause of learning, but to the service of God; and, in thinking of our Alma Mater, while thankful for the really great amount of good which is there, we cannot but feel how much more might be done for the moral and spiritual elevation of the students, if there were in the places of instruction more of that spirit of Christ, which, though its voice may not be heard, yet causes itself to be deeply and strongly felt. While admitting, as we joyfully do, the general fidelity of the professors, we cannot but look with a hope, not entirely free from solicitude, to the present as the beginning of a new and better era in the history of the College. We are sure that the right movement has been made, and that it has come from the proper source, and we cannot doubt, that they whose privilege it is to have a commanding influence, will lend all the strength of their minds and hearts to help forward the great work. They will thus gain for themselves and their station the highest respect that a grateful community can bestow, and that richer blessing, the consciousness that they have performed with fidelity and zeal the highest duties which God has delegated to man.

THE PHI BETA KAPPA SOCIETY.

The anniversary of this society went off with unusual spirit. At the dinner there was a great deal of pleasantry and wit. But as it is only through the courtesy of the College government that the Society is permitted to dine within the College walls, we should have been better pleased if in the use of wine, they had followed the example which had been set the day before, thus meeting the courtesy which was extended to them by complying with what was understood to be the earnest wish of the College government. The subject, however, was referred to a committee, who are to report at the next annual meeting, when, we have no doubt, the whole matter will be settled as it should be.

The great performance of the week was Mr. Sumner's oration,—a remarkable production—two hours in length, and yet listened to throughout with untiring attention, and received with enthusiastic applause. If we should take exception to any part, it would be that his condemnation of the classics in a moral point of view was too unqualified. It was a noble oration, and deserved the high compliment which it received from John Quincy Adams, who gave as a sentiment;—

"The memory of the scholar, the jurist, the artist and the philanthropist; and—not the memory, but the long life, of the kindred spirit, who has this day embalmed them all."

We copy below from the Daily Advertiser an excellent sketch of the oration, and though it will be new to none of our city readers, we are sure they will be glad to have it furnished to those of our readers who may have no other means of access to it.

"Mr. Sumner then rose and delivered a very eloquent discourse. He spoke without notes, and with a clear and distinct elocution and easy manner, enchaining the attention of the audience for two hours. The oration will undoubtedly be printed, but we give to-day such a sketch of it as we can.

The day, he said, was a festival devoted to friendship, learning and truth. In its previous hours, friends had met friends and classmates classmates, recalling and renewing the friendships of former days, while ready memories of the past had risen in every breast,—and they now came up here, a company of brothers, the silver locks of closing life, mingling with the fresh forms which glowed with the golden bloom of youth. Here they greeted those great men who bore the honors of lives clothed with desert;—especially him who retiring from a conspicuous course of public life, now graces the chief seat of this institution of learning,—and no less him who closing with honor a long career of political and literary usefulness, now voluntarily sought a well earned repose; they saluted at once the successor and the predecessor,—the rising and the setting sun. They greeted also a nation's youth rich in promise, and while they met those who commanded their reverence, rich in experience and honors, there had also come up the young, whose aspirations might rival the acquisitions of the past. That which we have of glory and success might be measured, but that which we have not is immeasurable, and spreads out into a vastness of hope transcending the realities of life. Welcome then the young and the old, and might this, their accustomed meeting, brighten with harmony and joy. The eye indeed looked in vain for one who was wont to be seen at these meetings. Death had since their last anniversary borne away one whom the love and devotion of friends, the praise and concern of the country and the world could not shield from the inexorable shaft. He needed not add the name of Story.

The orator then alluded to the fact that the Society had this year published its catalogue with the corrections which four years had made necessary, and among the asterisks which marked the progress of death among its members, four new ones now stood against the names of Pickering the scholar, Story the jurist, Allston the artist, and Channing the philanthropist. It was a custom of the ancient Romans upon their solemn festivals to bring forward the images of their honored dead, while some one recalled in words, the recollection of their deeds. So might he now bring up the images of their departed brothers, not in the costume of office or the robes of ceremony, but in the native honors of their personal and truthful characters, and dwell upon this occasion, upon those, whose names alone were able to awaken a response in every bosom, which, like the echo of Dodona, would prolong itself to the end of the livelong day.

He did not intend to speak of their individual lives in the manner of a detailed biography, but to present the picture of knowledge, justice, beauty and love, as they were embodied in the lives of the scholar, jurist, artist and philanthropist. He proceeded to sketch rapidly, the life, character and genius of each of the illustrious men to whose deaths he had alluded, reversing in his remarks, the order of their death.

John Pickering, the scholar, died in the month of May, 1846, aged 69, having attained within a few months, the allotted limit of human life. He was a man of learning, not of those who are called educated men, because at some time they consider that their education is finished; he studied always. The world knows and reveres his learning, but only those who were intimate with his daily life, knew his modesty, which led him the more he acquired to feel the more that he "knew nothing." The modest merit that withdrew him into the obscurity of private life, now recommended him to our recollection, and his learning and modesty were among the first of his high qualities.

He had called Mr Pickering a scholar, but his triumphs of scholarship were enhanced by the variety of their subjects. He was a lawyer, attentive to the interests of his clients—each day witnessing his devotion to scenes of labor which had little attraction for him,—but preferring the science to the practice of his profession, being rather a seeker after truth than a defender after wrong, to whom a well filled docket was like the dish of thistles, once esteemed a luxury. He was accomplished in both the law as a trade, and the great science of jurisprudence. He was devoted to classical studies and general philology, feeling that a true American scholar is a living recommendation of the institutions of his country. But he was not exclusive in his devotion to classical studies, but fulfilled the true duty of a Christian scholar, who will draw from the past all that will tend to the progress and happiness of man, but will shun and disclaim all that is pernicious and demoralizing which is mingled with its literature. He went farther and made himself acquainted with the sanscrit, the hieroglyphics of Egypt, the dialects of the North American aborigines, and of the sandal groves of the Pacific, and composed an Indian alphabet now used in the Polynesian islands. He devoted himself to comparative philology, a science which more than rivals that of comparative anatomy, wide as are the useful effects of that, and which may one day produce results more wonderful than the infinite calculus, under which the highest conceptions may be expressed in a language, based upon an alphabet of human thoughts.

The orator then passed to the name of another of the great deceased. Joseph Story died in the month of December, 1845, at the age of 66 years. He held, at the time of his death, a high station as a judge, and a higher as a jurist, while his kindness and good feeling for all, and especially to the young, was such as to make all that knew him rise up and call him blessed, so that from among those who had been nurtured under his care, and had been permitted to share his intercourse, how readily would many—if such an Alcestis-like sacrifice could have been permitted, "Similis si permutatio detur"—have given up their own lives that they might prolong his.—The whole country mourned his death, and the funeral torch passed across the sea.

Literature was his early passion. The stern call of duty alone summoned him from its culture, of which to the last he was fond, and in the midst of his varied labors, he often turned from the austere countenance of Themis, to the more genial greeting of the muses. In this he only resembled those master spirits of his profession, Selden, Somers and Blackstone; D'Aiguesseau and L'Hopital. At the early age of 32, he was called to a seat upon the bench of the Supreme Court of the United States, by the side of Marshall. This was at the same age at which the celebrated Buller was called to a seat on the bench by the side of Lord Mansfield, in a Court over which he was not destined to preside. History recorded that it was the fondest wish of Lord Mansfield, that his friend and associate should be his successor, but this wish was disregarded by Pitt. *Our* brother, like Buller, was the friend and associate of his chief, nor was it stating more than deserved a place in history, to say that it was a warm wish of Chief Justice Marshall, that he might be succeeded by Story.—But it was ordered otherwise; and he remained on the bench for 34 years, the same length of time as did Buller, without presiding in the Court.

But the duties of the Court did not exhaust his energies, and he sought in other ways employment for his mind. He became an author and a teacher. He had an instinct for work, and occupation was his truest repose. His was one of those minds whose normal state is activity. He became the head of the Law School of this Institution, which so flourished under his care, that the sickly branch became the golden misletoe of the University. He brought to the task all his learning, goodness, benevolence and willingness to teach, each of which is required to make a true teacher, and all of which he had. As an author and a jurist he took a still higher stand. The jurist and the lawgiver (the orator eloquently argued) was far greater than merely the judge and the lawyer, and he illustrated this view, by suggestive allusions to the older lawgivers, and then of the modern jurists, Cujas, Hugo Grotius, Pothier, Coke, Mansfield, D'Aigueseau, Thibault, Savigny, Romagnosi, and in our own country, James Kent, "now," he said, "happily present here by his son," and whom he described as the unquestioned living head of American jurisprudence. Such men as these were no more to be confounded with those who were only lawyers, like Dunning in England, and Pinckney, the acknowledged leader of the American bar, than Wasington was to be compared to the Swiss who sells the power of his arm to the highest bidder. The name of the jurist became a part of the temple of the law, and the hourglass of time refused to measure the extent of its duration. Into the company of jurists Story had now gone. It was a remark of this great man, familiar to his friends, that a man should be measured by the extent of the horizon of his mind, and by this test he might well be measured. His was so extended that the result of his reported decisions are not confined to the individual causes, but elucidate principles which will remain as acknowledged truths. His judgments therefore, were not like medals stamped for an occasion, but like true gold coin, stamped by the authority of the republic, and bearing the impression of sovereignty, and recognised for their value, wherever they may go, even in foreign lands.—Long might the character and life of their author continue to inspire those who followed him, and his example be ever present to our youth, beaming upon them as a new life, radiant with kindness, encouragement and hope.

Mr Sumner then passed from the jurist to the artist. He said that Washington Allston died in the month of July 1843, at the age of 63 years; he feelingly described his sudden death, his unfinished labors, the touching and sincere ceremonies at his grave, and the grief of him of whom he had just been speaking at this great loss. "Never was such an artist mourned by such a jurist." He then passed to a rapid, but finely touched and delicately suggestive sketch of the life and progress, the genius and the works of Mr Allston intermingled with much accurate analysis of the results of his labors and illustrative views of art, its objects and effects. He painted in warm and attractive coloring the devotion of Allston to that which was enobling and purifying in art, and his aversion to making it the means of exciting or encouraging the evil passions of men. Allston he said was consulted with the view to his painting a picture for one of the panels in the rotunda of the Capitol at Washington. He replied that he would paint but one picture and that upon a subject of his own choosing and added—"I will paint no battle piece, *no battle piece!*" Lucretius had said that there was something pleasant when one was out of danger in contemplating the struggles of men for life.—But this was a heathen sentiment which humanity disowned. There ought to be no real pleasure in the torture, the suffering, or the danger of a fellow man, or in the representation of it. Were this universally acknowledged, were this sentiment general, war would be shorn of its glories. If our statesmen and poets and orators would join in saying—we will paint "no battle pieces," —if the scenes of war were only described in tones of pain and reprobation, war would soon cease among men. It was true that man had slain his fellow man, armies had rushed against armies, and the blood of brothers had been shed by brothers, but these were not fit subjects for the pen of the poet or the pencil of the artist.—Let history tearfully record such events since it was her duty, but let her not perpetuate human passions or invest them with any attractions by means borrowed from art. Let good and worthy deeds be commended and represented in glowing colors at the hands of history, but let us have "*no battle pieces!*" The progress of our civilization had shut out from among the subjects of art many of those exciting passions which had once been thought the fittest for it. Lust and intemperance had been banished from public display, and no longer intruded upon the province of poetry and the arts—Lais and Phryne had fled, Bacchus and Silenus had been banished reeling from the stage, and we might hope that Mars would soon follow howling as if from the wound received according to the Grecian story in the battle before Troy.

The orator passed from his tribute to Allston to the memory of the last of the illustrious dead whom he had named. William Ellery Channing died in October, 1842, at the age of 62 years. The transition was easy from the artist to the philanthropist. The monumental stone of the latter was designed by Allston;—both had the same remarkable gentleness, truth and feeling, while the coloring of Allston found a striking parallel in the mellow richness of the style of Channing. It was not as a divine that he should speak of him, but he might say that no single mind in our age had had such a strong effect in forming theological opinion as had his; and that he lived in the same belief—in the words of another—for which Christ suffered, which the Apostles taught, the fathers disseminated, and the Martyrs confirmed;—a belief acknowledged by all Christians, whether their creeds were of Rome or Geneva, or Canterbury, or Boston.—To a wide extent and in all countries many hearts were reached by the meek and eloquent writings of the earnest divine.

Adducing striking instances of the reputation which Dr. Channing had attained in distant parts of the world, Mr Sumner said that the power which had attained this reputation was an influence on *character*. That influence had breathed into man a new life, and from his quiet study a voice had gone forth which in the cause of gentleness, righteousness and peace, had touched souls, whom the written or spoken word had never before reached. Thus leaning those whom he impressed, he distinguished himself as foremost in the new era of the peaceful conquests of the world, in which the sword should yield to the pen. He was the champion of humanity! "Follow the *Right*"— more resplendent than white plume or oriflamme, was his motto.

These principles, carried out in some directions led him to opinions, of which it must be said with sorrow, that the time had not yet come when they found equal acceptance with all men. Mr Sumner said that, as he then spoke of them there, he trod as it were on half naked cinders, but he should yet speak of them boldly and clearly, in justice to the subject and to himself. He would not (in the phrase of his own profession,) travel out of the record, but in speaking of Dr. Channing's influence, he must not pass these things by. For he was "one of us." A member of the University and this Society,—for many years connected with the Government of the University, and the distinctive opinions of the University were indissolubly connected with his name. So much so that the University might be addressed in the words of Ben Jonson:—

> "And when thy ruins shall disclaim
> To stand as trophies of his name;
> His name that cannot die shall be
> An everlasting monument to thee."

Mr Sumner proceeded to speak of the opinion and action with a fidelity of analysis and eloquence of description and defence which it is utterly impossible to follow in a hurried sketch.—We can but notice some of the points which he so graphically presented. He said that Dr. Channing had taught the Statesman that there was an invariable rule of right, binding him alike in his public and his private duties. This was a truth which could not be too often repeated from the pulpit, the school, or the college. All nature from its minutest detail to the universe in which our system dwindled to a mere grain of sand declares the universal Law, which admits of persons, of numbers, of masses, or of size. Dr. Channing had also impressed upon the world "the importance of the individual man;"—the conviction of which importance led him to a just view of the moral equality of men of all conditions and colors, and to his labors to abolish the heathenish institutions of slavery and of war, in his devotion to the law of right, to christian precept and to the law of nature.

Mr Sumner went on to speak of Dr. Channing's Essay on Slavery, his letter to Mr Clay, and his paper on "the Duties of the Free States," the arguments of which rest on the general question of right and wrong,—without allusion to the questions of economy or expediency,—and without a word of harshness towards those who by birth had been involved in the crime of which he spoke. He was implacable towards the wrong but used soft words towards the wrong doer,—in the hope which he always entertained that they would one day themselves undo this wrong. The "duty of the free States" however, was uncompromising refusal to assist in sustaining the institution of which he spoke. No son of the Pilgrims could hold a slave. And the sons of the Pilgrims had not failed in that duty. Would they not always follow the example of the brother of this Society,—who knew how to do, as well as to will;—who could surrender that which the law called his own;—who could free the bondsmen who had fallen to him by inheritance;—would they not like Palfrey, thus *show* their sense of the system which they deplored.

Mr Sumner then briefly alluded to Dr. Channing's arguments in behalf of universal peace, and then passed to a beautiful description of him as an orator, attributing the effect of his eloquence to the moral weight and high aims of what he said.

The orator closed by saying that he had thus tried to hold up the images of these servants of knowledge, justice, beauty, and truth, who have ascended to the Grand Source of knowledge, justice, beauty and truth. They are each dead, but each though dead, yet speaketh, refining, enlarging, developing and advancing those who remain. The body had died, but their purity and beneficence could not die. He had dwelt upon the recollection of them, not so much in grief for their loss as in gratitude for that which we had so long possessed, and still possess. In proud recollection, the University also might say that she would not give her dead sons for any living sons in Christendom. Pickering, Story, Allston, Channing! Of each of them, she might say, through him, the country had been crowned with laurel! And these men, who left no equals in their country in letters, law, art and humanity, labored in those walks not selfishly, but for the instruction and improvement of others. They were all philanthropists, working in the cause of knowledge, justice, beauty and love. These and not brief and local interests, were the realities of life. After the perturbations of life all must be resigned except what had been devoted to God and to mankind. What had been devoted to self, must perish, that which had been done for others would live forever. Worms might destroy the body, but nothing could consume such fame, as was acquired under the grand fundamental law, in seeking the good of the whole human family. Whenever in this cause, all concur, they will exert an influence more puissant than the sword to relieve men from the bondage of error and lead them into that service which is perfect freedom.

These departed brothers of the Society, summoned them to go forth into the many mansions of the world,—to follow their examples as scholars, jurists, philanthropists, and artists, with sincere, pure, earnest enthusiasm. True wisdom looked alike at the times which were gone, and those which were to succeed it, and like the Janus of the Capitol, with one face it regarded the rich scenes of the past, and culled from its memories all that might be useful to human progress, while, with the other, it looked forward to that "all hail hereafter" richer still in animating hopes and unfulfilled prophecies. Even now, the sun of the moral universe, was entering into a new ecliptic,—and, no longer travelling in the old path, marked with the bristling forms of Cancer, Taurus, Leo, Capricornus and Sagittarius, was to pass into the new zodiac of Faith, Hope and Charity. The age of Chivalry was past, that of Humanity was come;—the horse, which gave the name to the former, was now yielding to the man. The spaces for labor were as wide as the earth, and as high as heaven. The voices of Story, Pickering, Allston and Channing called us to go forth, be brave—loyal—and successful. Let a fresh beacon then be lighted, sacred to truth, Christ and humanity! Let its fires spread from steeple to steeple, from island to island, from continent to continent, till it illuminate all the nations of the earth, animating them to holy contests in the cause of justice, knowledge, beauty, and love!

Mr. Sumner was frequently interrupted by impassioned applause, and carried with him throughout the earnest attention, and apparently, the sympathy of the audience."

JESUS CHRIST.

We regard Jesus as the manifestation of God in the flesh;—as the embodiment of all the divine attributes which can be embodied in the human form. Perfect love, truth and rectitude, we believe, belonged to him, and of his fulness in these respects, we have all received, and shall receive more and more as we approach him in a more humble, reverent and trusting spirit.

INSUFFICIENCY OF THE WORLD.

We see and acknowledge the insufficiency of the world. It is a lesson taught by all the generations of man—a lesson thoroughly tame and common place, were it not, that it always comes with a sense of painful reality to our own individual experience; and that in spite of its acknowledged truth, we are always thinking and acting as if in our particular case, it would be found false. We build our house over the half extinguished crater which has swallowed up all who have attempted to live there. In pursuit of something that may satisfy the heart, we pass on through paths, which, from the united testimony of our own better natures and the experience of all who have gone before, we know must end in disappointment and sorrow. We lay up on the earth treasures, and seek there for bread, which man's experience and God's word alike declare, cannot satisfy the soul. But must it always be thus? Can we never learn?

A HOMILY.

Every situation and condition has its peculiar hindrances and trials in the way of a religious life. Prosperity has always a tendency to bind our affections to the earth, to create an undue sense of our own importance, to make us thoughtless and self-indulgent, to close the heart to the calls of mercy, and the visitations of divine grace. Misfortune often depresses and chills the affections, opening a fountain of bitterness and envy towards those who are more fortunate than ourselves; or it multiplies our labors, it takes up all our time, and leaves no opportunity to cultivate the Christian virtues and graces. One has no leisure for religious meditation, another no sufficient inducement to action. With one the sound of daily cares, the attentions which others covet, the parade and show of external things are a wearying burden, weighing down the soul, and pressing out its better life; while another has not cares enough, and, because of the want of interesting objects without, knows not what powers there are unborn within, and the true strength of the soul is dissolved and wasted in emotions which have no worthy or religious end. Thus with every one who would be a Christian, there are disheartening influences within,—coldness and thoughtlessness in respect to what we acknowledge to be objects of momentous interest;—jealousy, pride, selfishness, in our intercourse with man. Our devotions flag; our perfect disinterestedness is daily tried and found wanting.

But these are the very enemies which are to try our fidelity. By our conflicts with them and our victory over them are we to win for ourselves the crown of life. Through these hindrances and trials—these disheartening influences within and without have the purest Christian virtues been cherished, and the noblest models of our faith been formed.

For the Register.

TO SABBATH SCHOOL TEACHERS.

[We hope that Sunday School Teachers will ponder well what is said in the following excellent article.]

It is to be feared, that of the many who engage in this work, but few feel fully the responsibility attached to it. Certainly that Teacher does not, who never thinks of his class from the time he leaves it one Sabbath until the hour of assembling on the next: or who, if he should think of it, regards the duty he has undertaken as one of "the things of course," and gives no serious, patient reflection to the truth, the duties, and the obligations, which, when he meets his pupils, he shall endeavor to impress upon their susceptible minds. Certainly that Teacher can have formed no just conception of his responsibilities, who meets his class, or not, as convenience may dictate, who is willing to make no sacrifice of pleasure, or inclination, or comfort, in order to be present at the school;—who has not endeavored to form in his own mind some definite idea of the purpose of Sabbath School instruction,—who has not seriously studied for the best method's of effecting that purpose; and when he has done thus, who does not put his hand resolutely to the work.

What then is the great purpose of Sabbath Schools in this day and among ourselves? Manifestly not what it was in the original conception of the plan; although, wherever there is ignorance to be enlightened, it should be sought out, and brought within the influence of this benificent power; and there is undoubtedly much among and around us, which we may be the means of dispelling. There are within our reach, abodes of poverty, into which the light of knowledge has never shined, where ignorance and vice and misery may be found associated. Let a beam from this source penetrate such abodes,—let us endeaver to convert them into dwelling places of intelligence, and comfort, and peace. But in a community like ours, where the majority of the children composing our school are blessed with parents and friends who furnish them with the means of mental improvement, who acknowledge, if they do not feel the obligations of religion, and of course would not entirely neglect the moral education of their offspring,—the great object of a Sabbath School must be to co-operate with all the means of moral and religious culture which may be in use, and to supply so far as possible, their deficiency, when they are wanting. The Sabbath School Teacher will see that his great business is to open the minds of his pupils more fully to the truth, that the God, of whose being and power they have been taught, is not so much to be feared, as loved;—that he is the child's best friend;—and he will endeavor to lead the young mind to think of God in this relation, until the contemplation shall be delightful,—until the child shall look to God with the confidence and love becoming the parental and filial relation. It will also be his business to deepen in the young mind a sense of its own capabilities,—of its power of indefinite improvement,—of its immortal existence;—a sense of the sacredness of the duties of love, obedience, kindness, forbearance to the parents, friends, associates or fallen creatures who surround him:—and of the value of the means and opportunities of improvement.

We make the scriptures of the New Testament a manual of instruction; but surely our object ought not to be to teach the facts therein contained merely as facts, and the Teacher who is content to go through a set lesson with his class from this book, without making it subserve the purposes which have been above stated, has a very inadequate idea of his business, or a faint impression of his responsibilities. The moral aim which all these teachings are designed to have should not be lost sight of; and while he is instructing the pupils in the facts of the scripture history, he will endeavor to infuse into his tender mind the spirit of him whose life and labors form the principal subject of that history.

Nor is it the subject matter alone of his instructions, that the Teacher will find to be important. No one can for a moment seriously reflect upon the influence that the *manner* in which he discharges his duty, may exert upon his class, without seeing abundant cause for a thoughtful, diligent and circumspect attention to his words and conduct. Here is a child laying the foundations of its future character and destiny. The Sabbath School Teacher is contributing to the materials that go to make up that future, not only by the instructions he may impart from Sabbath to Sabbath, but by the manner in which those instructions are communicated, and the proof which his life gives, that he really regards them as true and important. He will therefore think that the Sabbath School is no place for a careless discharge of duty:—that it is no place for trifling conversation or levity of conduct. It is no place which holds out allurements of pleasure, unless we have disciplined ourselves to find our highest pleasures in our highest duties, and he who has done this will need no extraneous excitement to warm up in his bosom, a zeal in the work. In his intercourse with his class, in his preparation to meet them, or in the example which he exhibits to them in the world, will he manifest the depths of his convictions of the nature and importance of his relations to them.

These are all considerations of high import. There are others which, although of minor consequence, are not to be overlooked: No one has probably had much experience in forming the characters of the young, without having the conviction forced upon him, that HERE there are no *trifles*. Character is made up by so many influences, and what at the moment seemed entirely insignificant, has so often been proved by after experience to have exerted the most marked power, that he who in the education of the young, allows many things to pass as trifles, will often find that the most careful attention to what he deemed important, has been labor lost. Some *trifling* fault uncorrected, some apparently harmless habit permitted, has laid the foundation of future sorrow, and disappointment of the fairest promise and fondest hopes. This principle, true with regard to the education of youth generally, is applicable also to the part of education which is undertaken in the Sabbath School. We assign to some things a greater relative importance than to others;—yet there is nothing affecting character which may be overlooked as of no consequence. While we labor diligently to instil into the minds of our pupils the great truths of religion, and to establish the great principles of virtue, there are many things in relation to habits, language, deportment, upon which we should endeavor to impart right impressions, and so far as may be in our power, enforce what we say.

The deportment of the scholar during the hour of school claims the attention of the Teacher. I am aware that it is a matter of no little difficulty to enforce a very rigid discipline in a Sabbath School. The system is one of so entirely a voluntary character, and pupils and teachers meet so much on terms of equality as friends, that to set up and enforce authority, would be an unpleasant and ungrateful task. Yet here as elsewhere, order, system, discipline are necessary, and without them little good can be effected. Disorder and confusion are destructive of the usefulness of a school, and are entirely inconsistent with a pleasant discharge of its duties. The Teacher who fails to secure the attention of his class, and to preserve among them a due degree of order and decorum, invariably becomes dissatisfied and uninterested, and finds his task a disagreeable one. It is then a duty with every Sabbath School Teacher who feels interested in the success of the School, and who wishes to make the discharge of his duties pleasant and profitable, to endeavor in every possible way to establish a system of order and discipline. It should be one of his first objects. And it is the more important, because the order of whole school must depend almost altogether upon Teachers. Disorder in a single class might not seriously affect the School; but if one is allowed to infringe the rules of propriety and decorum, another is likely to take the same liberty; still another, until what was at first a trifling inconvenience, becomes a serious evil.

The condition of every school in these respects will depend upon the degree of interest felt in it by the Teachers and pupils; and the inquiry is suggested, how we may excite in ourselves and others a greater interest than now animates us. One thing we may set down as certain, that although the greatest zeal and faithfulness on our part may not always insure a corresponding degree of interest on the part of our pupils, yet listlessness, indifference, irregularity in us will speedily dampen all their zeal, and produce, if they do not find corresponding feelings in them. The influence of Teacher and pupil in this respect is reciprocal. Let the Teacher be earnestly engaged, and the scholar will be very likely to catch something of his zeal! and this shall be reflected back again, and they will mutually warm and encourage each other. There are causes enough I know to dampen our arder and chill our zeal: but we have no right to look for success in our school, unless we can make ourselves interested in spite of all the discouragements that are around us. How then shall we keep the flame alive in our own bosoms? There may be many things which produce temporary excitement;—but what we want is a steady, inextinguishable interest in our work. And I know not where it may be found, unless it be in a love of doing good; unless it be sought in the diligent study of the character and life of our Savior who made it his great business to go about doing good, permitting no dullness, indifference or unkindness to change his purposes, and to diminish his zeal. Could we but drink in his spirit, there would be no lack of interest in the Sabbath School instruction, so long as there were children with ignorance to be enlightened, faults and vices to be corrected, and moral affections to be trained up to virtue and Heaven. T

WANT OF MINISTERS.

We hope our readers will not grow weary of this subject. It is an exceedingly important one, and we are pleased with the manner in which it has been treated on both sides. We give below an article from a highly respectable correspondent in Savannah, whose views, we must think, are unquestionably correct. What higher sphere for the pure ambition and zealous labors of our best and ablest young men, than is to be found in these isolated places! We well remember our ardent longings for such a work, and the bitter disappointment which we experienced, when our plans for entering upon it, were broken up by repeated attacks of sickness. It is a hard work: it has many discouragements. It requires that we should give up comforts and associations which are very dear. It calls for much self-denial. But who, that is fit for the office of a Christian minister, would not gladly endure them all in such a cause! We are cold and sluggish. We do not feel, as we ought, the solemn obligations that rest upon us, and the laborers grow faint, before their work is begun. When will our young men view these things as they ought?

We have, indeed, faithful and earnest laborers in the field. At the west we could not ask for better men, than those who are wearing out their strength and are ready, if need be, to wear out their lives, at Louisville, St. Louis, Quincy and Geneva. We wish that those who shrink from such fields of labor, and who see so many lions in the way, would visit those places, and become acquainted with the ministers there, till they had imbibed something of their spirit and were armed with their power. Till we have enough of such men to make themselves felt through the whole length and breadth of the land, carrying their glad tidings into the city and the wilderness, there is a want of ministers among us, though a thousand should remain about here unemployed. There is hardly a large town in the United States, where, if the right man of our denomination should go, there would not in ten years be a strong, intelligent and prosperous society gathered around him.

Mr. Editor:—Your correspondent X, differs so widely from me in his views of the wants of home missionaries, I desire to occupy a small space in your columns to give my own. In speaking of the scanty means for missionary purposes, he says, "it argues a great want of knowledge of human nature, to expect that our young men will give themselves to a work which demands the sacrifices of their homes, of ministerial intercourse, of friends, of educational and social privileges, and the subjection of themselves to coldness, indifference, distrust and persecution." I can no-where find in the teachings of Christ those sentiments, and to my mind it argues the want of that interest and zeal which a Christian minister ought to possess to render himself useful wherever he may be called to labor. If the cause of pure Christianity is worth contending for, a little persecution or pecuniary embarrasment ought not to allow us to shrink from duty. I do not think it wise in a man who has a family, to go as a missionary unless he has some means for their support; but I can see no good reason why a young man who has fitted himself for the ministry, should want money more than those of other professions. If a mechanic chooses to leave his New England home for the far West or South, he goes, (generally,) without much education, without means, (except strong hands and a stout heart,) and not even a letter of introduction, but sure he is of working himself into business. But the missionary with a good education, with letters to those to whom he is to minister, and who are ready with open doors and hearts to receive him, has only to put forth his energies to take a stand in the community which will at once make himself known and appreciated according to his merits. But here I think is the great mistake; he goes with the expectation that he has only to preach two sermons a week, and perhaps make a few calls, and those principally among the most prominent members, and his work is done—he now shows his *own* want of knowledge of human nature—he of all others ought to be the best qualified to teach, not only in the pulpit but out of it; if his hearers are few and poor, let him open a school, his numbers may be small at first, but if he proves himself competent, his school will increase and he will become endeared to the hearts of his pupils, and his sphere of usefulness be two fold, both by moral and religious instruction, for most assuredly they will prefer to listen to his preaching if they love him as their teacher. What, I ask, can he not do! I know it is said that a minister ought to have enough to support himself by his profession, but I would say, that depends on circumstances; when a society is small, there is less labor, consequently less pay, and if a society is not able to give their minister a support, they surely will not expect his services; but he should also bear in mind that upon his own exertions, depends his future success; he should remember that he has *just set up in business*; and like the mechanic or merchant all depends upon himself, with the blessing of Heaven. I have been a resident of this city for the last ten or twelve years, and during that time we have had some eight or ten different clergymen to preach during the winter, and perhaps two summers, at a cost to this small society of nearly twenty-five thousand dollars (including the building,) and yet, we cannot number at this moment more than we did ten years ago, and a prospect of not having our church open the coming winter for want of funds, which I attribute entirely to the want of a permanent energetic minister. That there is a field open for a good society no one who is acquainted here can doubt, but whoever comes, must come with a determination to devote himself to the work, and to be one of us; he must leave his prejudices behind, if he has any, and come determined to stay with us, and work for us.—If the society is not able to pay him all that is necessary for his support, they will give him their children to instruct and will encourage him in every good work. I believe if there was no encouragement held out to those who go out as missionaries of having money given them by the Association except to pay their expenses to their place of destination, the cause would be more prosperous than it now is; distribute books, tracts, &c., but let each man take care of himself, you then throw him upon his own resources, and both himself and his hearers will be much better off. There is too much of a disposition for one set of men to live upon another, they cannot move without the aid of other men's purses, and the sooner men are made to feel that they must depend upon themselves the better.—Christ told his disciples to take no scrip, neither money in their purses, for the laborer is worthy of his hire. I think his precepts as good now as ever. M.

Savannah, Aug. 16, 1846.

For the Register.

MINISTRY AT LARGE.

Some changes have taken place in this Ministry which we think will be highly advantageous, and tend to give more extended usefulness to this important labor. The Suffolk Street Chapel will continue under the charge of Rev. Mr. Cruft, and Mr. Winkley, late of the Divinity School, has accepted an invitation to take charge of the Pitts Street Chapel. While the Rev. Mr. Burton and the Rev. Dr. Bigelow will devote their time wholly to visiting. The Rev. Mr. Burton has labored in this way with great success since he first entered the ministry and Rev. Dr. Bigelow who has performed his duties with great fidelity, will now at his own request devote himself wholly to visiting. Dr. Bigelow has felt a deep interest in this part of his duties, and thinks he may be more widely useful by giving his whole time to this branch of the ministry.

The field is ample for all these laborers and even for many more. The population is rapidly increasing and emigrants from all quarters are pouring in upon us. We are surrounded by multitudes of the destitute and vicious. No one can doubt that we need a larger number of spiritual laborers among the poor than we have hitherto had, and that the Ministry at Large should be carried on in the most active and efficient manner.

There will now be connected with the fraternity of churches four ministers. Two of these will have special charge of chapels, into which they gather all the poor who will come, and they will also visit as many who do not attend the chapels as it is possible for them to do. The other two will give their whole time to visiting, calling from time to time, neighborhood meetings, and attending to those multiplied duties which will present themselves in their labors among the poor.

We cannot but think that this arrangement, enlarging as it does this important sphere of labor, and calling in one more well-qualified and efficient minister, will meet with the hearty approval of all the friends of the fraternity, and we hope that the various churches will rejoice to contribute whatever may be needed to meet the additional expense which the fraternity will thus incur.

We believe that all will feel that what we now contemplate *doing* is not too much to meet the wants of our *increasing* population, or beyond our own duty as Christians. R. C. W.

The Puritan takes great pleasure in quoting from the Register the fact that, within the last ten years, there has been a falling off in the average number of graduates of the Cambridge Divinity School from twelve to eight. Will the Puritan be so good as to let us know how the numbers at Andover compare with what they were ten or fifteen years ago, and draw its own inferences.

NEW PUBLICATIONS.

THE MISCELLANEOUS WRITINGS OF F. W. P. GREENWOOD, D. D.

It is refreshing to see this book. And yet there is nothing in it of exciting interest. Its spirit is as calm as the sunlight that lays warm and still upon the hills in an Indian summer. The Journal, as the Editor, Dr. Greenwood's son, suggests, "will probably be read with most interest by those who knew him intimately, and who are still disposed to take an affectionate concern in all that relates to him." His descriptions, without any parade of words, are always like pictures of the objects themselves. There is, however, in this part of the volume less matter of general interest and instruction than we had expected, though it contains passages of rare beauty, and brings us very pleasantly into the society of the author.

Several of the other articles have been among the most popular as they are among the most beautiful of American writings, and we rejoice to have them brought together. Of this character is the sublime essay on the Eternity of God, the exceedingly pleasant remarks on the Study of Natural History and the Holy Land, and we envy not the man who can read The Duties of Winter without a quickening of the pulse and of the kindly charities of the heart. We are thankful for the volume. It is a privilege to be thus, once more, drawn as into the presence of one so meek, so truthful and so pure. We feel as if, even thus, he would not pass by us without leaving behind a silent benediction and something of that spiritual peace which is now his everlasting reward.

OUTLINES OF PHYSICAL GEOGRAPHY; designed as a companion to the Common School Geography, and for the use of Grammar and High Schools. By John Q. Day.

We like the plan, and so far as we have examined it, are pleased with the execution of this book. A friend, whose opinion on such a subject is entitled to much more weight than ours, and who has no acquaintance with the author, after examining a portion of it, spoke of it to us in strong terms of approbation, as filling a new and important place among school books.

MR. HUNTINGTON ON THE PARABLES OF JESUS.

We noticed this book sometime ago favorably, but with the cautious reserve which we thought necessary in speaking of a Sunday School Manual before its merits had been tested by use. We have since then had an opportunity of knowing something of it as a Manual actually used in a Sunday School, and feel it our duty to say that we regard it as one of the most valuable of all class books. It is a great help to teachers, and at once uncommonly interesting and instructive to scholars.

FORTIETH ANNUAL REPORT of the Trustees of the Public School Society of New York.

From this report it appears that the society has given more than usual attention to the construction of buildings designed to accommodate the schools under its charge. Several new ones have been erected in which the comfort and health of the pupils have been attended to.—We are glad to see that the subject of ventilation and of schools in basement rooms beneath the surface of the earth has become one of serious consideration. About 200 volumes of "carefully selected" books have been added to the school libraries, and the number of pupils compared with that of the preceeding year, shows an increase of 2,246. This is encouraging, and is undoubtedly the result of the new interest which has been awakened within the last few years all over the country, in the subject of public schools, and for which we are so much indebted to Mr. Mann. The trustees have desired to introduce into the schools the studies of drawing, mapping, and the elements of the natural sciences, and for this purpose one hour a week has been set apart. Minerals are to be collected and cabinets formed by the pupils, to which are to be added specimens of their own work, showing the skill, the taste, the ingenuity of the pupil These articles are to be circulated among the schools of the city, and even sent to those in distant parts of the state in order to excite a just ambition for excellence. These collections are finally to be distributed among the families connected with the schools. We have in this report a letter from the girls of public school No. 15, New York, to the girls of public school No. 7 Syracuse, accompanying a present of 18 specimens of minerals, and three or four hundred families are said to have been supplied with similar sets; and we have the answer of the girls in Syracuse acknowledging the receipt of the minerals, and sending back 18 specimens of plants gathered in the vicinity of their village. This interchange of gifts has struck us as peculiarly beautiful and interesting. The success which may attend it, like every thing else connected with a school, will depend principally upon the zeal of the teacher and his ability to interest the pupils in it. Theories which are delightful to listen to, and plans which on paper have met our warmest approval, we have found it utterly impossible to practice on from circumstances and difficulties which we did not anticipate; and it is our settled conviction that no plan can succeed, unless the teacher who adopts it has ability so to modify it as to adapt it to himself, to his own habits of thought and of action, and to his school. He who adopts the plan of another in this way makes it his own, and he enters upon its execution with all the earnestness of the original inventor. He is not, like a youth in a man's coat and a child's vest, disfigured by assuming what belongs to another, but has so adapted every part to himself, taking out where it was too large, and added where it was too small—that it seems to have sprung from his own mind. He feels it to be his own, and this feeling gives him an interest in its success which nothing else will. No plan or system, however good, can ever succeed unless the teacher takes a hearty interest in it himself.—He cannot expect to breathe into his pupils an inspiration which he does not himself possess.—Never was a truer sentiment uttered than this of Goethe, "He who would affect the hearts of others must have a heart himself." N. H. M.

THE OLD SANCTUARY. By A. J. Requier.

A Romance full of exciting incidents, but of a character that we do not like.

We have received from the publishers,

The Re-publication of the Edinburg Review;

Littell's Living Age;

Bush's Statement of reasons for embracing the doctrines and disclosures of Emanual Swedenborg;

The New York Mirror;

The Southern Quarterly Review;

The Christian Examiner;

The Monthly Religious Miscellany;

A Brief Review of four different theories of English Grammar, opposed to that of Murray, &c. By John Goldsbury.

Plain dealing with the discipline of the Society of Friends.

ELDER ELIAS SMITH.

We have announced, in a previous number of our paper, the recent death of the widely known individual whose name we have given above. The following notice is from the "Christian Herald," a continuation of a paper commenced many years ago, by Elder Smith, and which was the first religious paper ever published in the United States, if not in the world. [Trumpet.

The life of this venerable individual, whose death was briefly noticed in the Herald a few weeks since, is so intimately connected with the early history of the Christians, that it is but an act of justice to the memory of the man, and an offering we owe to the world, to give a more particular and extended notice in the same paper which originated with him almost forty years ago.

Elder Elias Smith was born in Lyme, Ct., June 17, 1769, and from the age of thirteen was brought up in Woodstock, Vt., where he experienced conversion at the age of sixteen, and was baptised and united with a Baptist church. He commenced preaching when 21 years of age, and was ordained at Lee, N. H. in August, 1792, when 23 years old. He continued a regular Baptist minister about twelve years, and was much respected by the ministers and churches of that denomination. In 1801, being perplexed with the Calvinistic doctrines of the Baptists, he was driven over into the opinion that all would finally be saved, but here met such formidable obstacles as compelled him to retract a few weeks after. Here his doubts and trials were very great, till relieved by a discovery of the free offer of salvation to all men who will believe, and that therefore both Calvinism and Universalism are unscriptural.

In 1802, he commenced preaching boldly upon these principles wherever doors were opened. He soon discovered that the names and creeds of the several sects were both of modern date and of human origin. This he proclaimed, and accordingly acted. Great and extensive reformations immediately commenced and spread through his instrumentality. He travelled in all directions, and both preachers and churches were rapidly raised up in several of the New England States. This state of things continued till 1810, when he removed to Philadelphia; after which he was never so deeply spiritual, nor so useful as a revival preacher. Having taught the people no system for the support of ministers, he became embarrassed, lost his wife, and returned to New England in 1815. He was again married to an excellent woman, but found it necessary to keep boarders; and finally went into the practice of medicine to obtain support.

In 1817, we were all astounded with the news that he had publicly proclaimed his belief in the doctrine of Universalism. The news proved true, and a great trial and grief to all the preachers and churches, and resulted in withdrawing the hand of fellowship from him as a preacher of the gospel. After about ten years he renounced Universalism, and sought a standing again in the Christian Connexion, but many of the brethren could not feel satisfied that he should be cordially and fully received without great penitence and very full and humble confession. After a season he appeared again to favor Universalism, but several years ago professed again to be freed from it, and preached considerably among our churches, but with far less strength and energy than formerly. For some years past he has preached but little, and has probably been very friendly in his feelings toward both Universalists and others; while his age and infirmities have been increasing upon him.

I believe Elder Smith has always had the reputation of a strictly moral man, in the midst of all his changes. When any of his old friends called upon him he felt strong emotions of kindness and gratitude, and it was generally very pleasant to hear him converse upon the Scriptures, which were familiar to him.

Few men ever possessed so tenacious a memory, or so easy a communication as did Elder Smith. His early years were marked with great devotion and zeal in preaching the Gospel. And for many years after he separated from the Baptists, his travels, preaching, and writings amounted to abundant labor. In this time many hundreds were converted to God through his personal efforts. Fifty persons have been known to be converted who were awakened under one of his sermons.

But with all his powers and grace, he was naturally unstable, and caused both himself and others much grief and trial. This was his great weakness, which he seemed unable to overcome, and which greatly awakened his strength and influence, and very much abated the confidence of his friends.

Between the age of thirty-three and forty-seven he wrote a large number of books and pamphlets, which obtained a ready and extensive sale. He was the first man who ever published a religious newspaper in America. It was called the "Herald of Gospel Liberty," and was commenced in Portsmouth, N. H., Sept 1. 1808. When he became a Universalist, it passed into the hands of Robert Foster, and was published under the name of the "Christian Herald."—Before his death it was purchased by an Association, and is the same paper, in which this notice is now published.

Elder Smith was in some respects among the greatest men of the age, and but for his deficiencies would have shone through life as few men ever did. As it is he will be remembered with strong feelings of affection by many who have been benefitted by his former zeal and labors. But his sun has set at the advanced age of seventy seven; his good qualities are an example, while his failings are a beacon to others. His eventful life should teach us lessons of wisdom, stability, and patient perseverance.

Recently a Society of Ladies, connected with the Unitarian Church in this town, the object of whose formation and effort was aid in benevolent works in their denomination, purchased and presented to a new and small Unitarian Society in Troy, N. Y., a beautiful communion service. The following letter from the pastor of the Troy Society acknowledging the present, has been handed to us for publication, in order that all interested in the gift might see the response. All others who delight in noticing such examples of Christian affection and kindness, may not be uninterested, also, in its perusal. [Springfield Republican.

TROY, N. Y., Aug. 6, 1846

MADAM:—The religious Society to which I have the pleasure of ministering—the First Unitarian in Troy—have assigned to me the grateful office of acknowledging the receipt through the agency of Mrs. Barton, of the beautiful Communion Service presented to the Society by the Ladies of the Sewing Circle connected with the Unitarian Society in Springfield, Massachusetts.

It arrived, last week, in good order, and is admired by all who have seen it, for the appropriateness of its several forms, and the elegance of its workmanship, as well as for the richness of its material, and for its general effect.

I beg you, Madam, to convey to the Ladies, to whose pious care and Christian sympathy we are indebted for this beautiful Service, this expression of our deep sense of obligation to them, for the interest that, in this, they have shown in the prosperity of our infant Church. Nothing could have been more opportune—nothing more encouraging; and although the taste shown by the Ladies in selecting the form of their gift, is a secondary consideration, compared with the spirit that prompted it, yet we feel that we ought not to pass without remark, the good taste, associated, in this case, with the good feeling, to which we are so much indebted.

We mean that these vessels shall be carefully and forever preserved in our little sanctuary, as a memorial that our church, in its infancy, had its "nursing mothers" in a sister State; and we hope that, for generations, they may be among the instruments, by which the spirits of those, who, around our Communion Table, have remembered our common Lord, shall have been wrought into "vessels of mercy" and "prepared unto glory," in that day when all the true disciples shall be gathered, as one flock, under the one Shepherd, whose body and blood shall, in these vessels, have been set forth.

In behalf of the First Unitarian Society in Troy, I am, Madam, very respectfully,

Your friend and servant,

JNO. PIERPONT.

TO MRS. GEO. FROST.

OBITUARY.

MRS. MIRANDA STEVENS.

In Kennebunk, July 6th, Mrs. Miranda Stevens, wife of Mr. Orlow Stevens, aged 35. In the decease of Mrs. Stevens, her friends have met with a severe loss. She was esteemed by all who knew her, and by those who were intimately acquainted with her, she was highly beloved. She was tender, affectionate and devoted in all her domestic relations; faithful and conscientious in the duties of daily life. The subject of religion had always been to her mind one of deep interest; and for a few months before her departure, one of special anxiety. For some time before her decease, she felt a deep religious enjoyment, professed herself openly to her acquaintances a disciple of her Lord and Master, and was about to unite with the First Church in Kennebunk when she became suddenly the victim of bodily disease, which extended to her mind. Melancholy and despair settled over her spirit—reason seemed partially dethroned—it was not her lot to depart, rejoicing in the triumphs of faith. Yet, let not her bereaved and mourning friends sorrow as those without hope. Mysterious are the events of life. May they have a trust in God that can look through the darkness of the present hour and see light beaming from the throne of the Almighty. May the consolations of the gospel of Jesus be theirs, and may they have that faith in him which overcomes the trials of earth, and lays firm hold on immortality.

W. T. C.

MISCELLANEOUS ITEMS.

TURKEY. *Constantinople.* The Sultan appears to be taking very effective steps to extend education. He finds very efficient aid in his chief minister, Reschid Pacha.

A normal school for the education of teachers is to be instituted, for the conducting of which teachers are to be brought from Western Europe. There appears to be a real anxiety on the part of the Government to extend the blessings of education among all classes.

It is mentioned that the Sultan had appointed a Minister of Public Instruction, and earnestly recommended his ministers to propagate and encourage public instruction. Reschid Pacha, was, it was stated, being overwhelmed with favors by his Sovereign. An Armenian woman had married lately a Turk without being oblig-d to abjure her religion, and the marriage was declared to be legal, which is an unprecedented fact in Turkey.

FRENCH ACADEMY. The prize in the French Academy, founded by the Count Maille Latour Landry, "in favor of a poor young author, whose already remarkable talents make him deserving of encouragement to pursue his literary career," has just been adjudged, according to the report of M. Lebrun, unanimously and by acclamation to Lafon Labatut, an interesting blind man whose misfortunes and beautiful poems, published by Furne under the title of *Watchings and Regrets*, were noticed in the Journal des Debats some months since, and who deserves so highly the praises and sympathies which the distinguished talents of the author, and his great misfortune, have called out on all hands.

AIR PLANTS. A few months since, an esteemed friend, who had had official residence in South America treated himself to a visit to his native country, and brought to us a present of a plant, which the Venezuelans call the "May Flower." It is a vegetable of very singular habits, having apparently as little relish for the ground, as a loon has. The plants, for there are apparently many of them, were tied to an old decayed stick of wood, looking like a small drift log, that Noah might have thrown overboard to try the currents, excepting that it is "as dry as a remainder biscuit after a long voyage." We took the stick of wood, with its valuable contents, and hung it up to the grape vine arbor, some eight or ten feet from the ground, and in dry weather, threw a little water upon it early in the morning. In June, one of these comical affairs gave out some very beautiful flowers, of a variegated lilac color, while the stems and leaves increased and multiplied. The blossoms lasted scarcely a week; but only two weeks since, there was another blossoming, on another one of these plants, and appearances are favorable to a succession of flowering. We do not know how many of these "anemones" there are in and about this city, but we do not recollect to have seen one in any of the gardens which we have visited. A plant that can flourish in mid-air, without a spoonful of soil, or even a thimble full of guano, is a convenience for those not overburdened with grounds. The very little adhesion of the roots of some of these plants to the wood, indeed, the entire independence which some of them have of the stick of wood, forbids the application of parasytic to them. There is nothing in the wood to enrich their veins; yet they look as fresh and vigorous as if they had been cultivated in a rich moist soil, by the hands of a skilful gardener, while new roots are constantly shooting out to take hold on the air, and draw thence nutriment for stock and leaf and flower. [Philadelphia U. S. Gazette.

HOW TRUE. A very eminent writer has said that although we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age; then to be a man of business; then to make an estate; then to arrive at honor; then to retire. The usurer would be very well satisfied to have all the time annihilated that lies between the present moment and the next quarter day; the politician would be contented to lose three years of his life, could he place things in the posture that he fancies they will occupy after such a revolution of time; and the lover would be glad to strike out all the moments of existence that are to pass away before the next meeting.

TENEMENTS FOR THE POOR. This subject—as it ought to have done long ago—is attracting attention among ourselves. We are glad to see it is also occupying the minds of philanthropists abroad. The Pacha of Egypt—an account of whose humane purposes we copied a week or two since—may after all be imitated—he should be far surpassed, in Christian lands. In the following extracts, the moderate salaries and judicious economy are worthy of notice.

In the Court of Common Council of London, July 30th, Mr. R. L. Jones presented the following Report, which excited a good deal of interest in the Court:

"That your petitioners have been engaged for more than two years past, in sundry efforts for the amelioration of the circumstances of the working classes; and expended in the year ending April 30, 1846, the sum of £5,303 8s, the receipts of the Society during the same period being only £4,415 15s 11d; the salaried officers of the Society being three, and their salaries during the last year being for the Secretary £300, the Clerk £40, and the Agent £50, only amounting in all to £390. The Society has no funded property, and was possessed, on April 30, only of certain houses in Bagnigge Wells, subject to a mortgage of £3,000, and a cash balance of £29 14s.

That your petitioners, have taken into their consideration the state of the dwellings of the poor.

That your petitioners believe that the operation of various causes, have tended to render the habitations of the poor more limited in number (at least in the heart of London,) and therefore more crowded and unwholesome than in former years. Almost every new street that is opened sweeps away many courts and lanes formerly inhabited by mechanics and laborers; while scarcely any new dwellings of a humble description are raised, except in the suburbs, at a most inconvenient distance from the scenes of labor.

Your petitioners are now desirous of making an effort to benefit a still poorer class, and, for this purpose have obtained from Her Majesty's Commissioners for Woods and Forests, a site of land, situated in the heart of St. Giles, on which they propose to build a house, giving clean and wholesome lodging to 100 single laborers, at a rent, not greater than they are now forced to pay for accomodations in houses filled with dirt, vermin, unwholesome air, bad society, and many other evil circumstances.

The consequences of these changes your petitioners believe to be most prejudicial both to health and to morals. In order to attempt something in counteraction, your petitioners erected last year a number of small dwellings near Gray's-in-lane, in which there are now living ten mechanics, occupying three rooms each, 13 occupying two rooms each, and 30 poor widows, occupying each a single room, the latter at a rent of 1s. 6d. per week. These houses are well drained and ventilated, and have all the conveniences requisite to a due regard to decency and morals.

The dwellings they build are let at rents producing about 6 per cent. which rents go into the general funds of this Society and are immediately applied to similar purposes."

From an article on "The Naval Force and Commerce of the World" in Hunt's Merchant's Magazine, we take the following:—

"Great Britain exceeds every other nation, not only in the amount of its naval force, but also in its commerce. During the year 1843, there were twenty-three thousand eight hundred and ninety-eight merchant vessels belonging to that empire, and during the following year it was ascertained that it possessed nine hundred steam vessels, with a tonnage of one hundred and thirteen thousand six hundred and seventy-seven tons. At the present time she has twenty-four thousand and sixteen vessels, with a tonnage of three millions forty-four thousand three hundred and ninety-two tons, employing one hundred and seventy-five thousand six hundred and ninety-two men.

The United States, which stands next in the amount of its commerce, possesses nineteen thousand seven hundred and twenty vessels, with an agregate tonnage age of two millions four hundred and sixteen thousand nine hundred and ninety-nine tons, these employing one hundred and eighteen thousand seamen. We have seven hundred and forty-five vessels in the whale-fishery, a tonnage of three hundred and sixteen thousand and nineteen tons employed in steam navigation, the total number of vessels upon the lakes being seventy, fifty-six of which are steamboats.

THE GREAT FANCY BALL came off at Newport according to the appointment and the New York papers fill columns with the most rapturous descriptions of the lovely ladies and their charming and bewitching dresses. This is the head of society and it is beautiful. The other end is made up of the sempstresses who make shirts at 4 cents apiece! Were any of their employers at the Newport Ball?

RELIEF FOR NANTUCKET. The amount already subscribed in this city, for the relief of the Nantucket sufferers, is $18,200. Fifteen thousand have been remitted, three more will be sent in a few days. The subscription is to be kept open until $20,000 have been raised.

It is said the Academy of Music will have the Marlboro' Chapel for their concerts this season, and the Lowell Lectures will be given at the Tremont Temple. Among other celebrities, Mr. Agassiz will Lecture on glaciers, &c.

RESUSITATION. The work of rebuilding on the burnt district of Nantucket is going on with great rapidity. It is not a month, says the Warder, since the work of rebuilding was commenced in earnest; and already upwards of sixty stores and shops have grown into being. Mechanics, of almost every trade, are reaping, as they deserve, a profitable harvest.

Mr. Cameron, of Pa., recently stated on the floor of the Senate, that the county of Schuykill, "which a few years ago was a wilderness, now contains 40,000 inhabitants, $30,000,000 of capital, *and fifty miles of railroad under ground!*"—*in the coal mines.*

THE AMERICAN BOARD OF FOREIGN MISSIONS—whose meetings, for several years past, have been attended by five or six hundred clergymen, and others from a distance—hold their 37th Anniversary at New Haven: commencing Sept. 8th, at 4 o'clock, and to continue, probably, as usual, three days. Hon. Mr. Frelinghuysen is expected to preside—and Dr. Hawes, of Hartford, to deliver the opening discourse. This Society has now about 100 Mission establishments, at prominent points of influence on the globe—and its receipts for the past year, have amounted to $262,073. [Atlas.

BEET SUGAR IN FRANCE. The manufacture of the beet sugar, the present year, surpasses to a remarkable extent that of any previous year. At the end of last May there had been manufactured 88,000,000 pounds of sugar, nearly ten millions more than any previous year. This paid into the treasury of the country over eight millions francs or two and a half millions more than last year. There are now no less than three hundred and six manufactories in full operation, and only three in the whole kingdom not in operation, and this because they have as much sugar as they can store. Thirty manufactories have been added to the list during the past year.

CITY AUDITOR'S REPORT. The thirty-fourth annual report of the receipts and expenditures of the City of Boston, by the City Auditor, is just published and distributed for the information of the citizens. It gives a full and very clear exhibition of the state of the finances, and of the expenditures of the city, and of the city debt. The amount of annual income and expenditure is very large, being more than double that of the Commonwealth. The business of the Treasurer's and Auditor's departments is conducted with great regularity and promptness, and with a commendable economy.

The amount of receipts during the financial year ending May 1, 1846, were,	$1,128,723
And of expenditures, of	1,103,517
Making a surplus of receipts of,	20,206
The principal receipts were: From taxes,	$765,825
Proceeds of land sales,	192,138
Rents of city property,	48,361
School Fund of the State,	3,055
Fees and licenses,	1,937
The principal expenditures were the following, viz:	
Principal of city debt, above the amount of new loans,	$114,400
Interest on do.,	43,241
Schools and school houses	226,019
Fire department, including reservoirs,	74,277
Widening streets,	112,505
Paving and repairing do,	68,779
Lighting do,	26,254
Watch department,	53,474
County expenses,	58,556
State tax,	25,488
Houses of Industry, and Reformation and Poor,	33,362
House of Correction,	13,969
Health and Quarantine	29,719
Salaries and Clerk-hire,	20,311
Police and Ward Meetings,	14,460

The present amount of the city debt is $1,048,866—of which $30,000 is at an annual interest of 4 1-2 per cent., $100,000 at 6 per cent., and the residue at 5 per cent.

The city owns, besides public squares, buildings used for public purposes, including 19 grammar and 31 primary school houses,—and buildings and other property, bringing the amount of annual rents above stated, a large tract of saleable lands and flats, from the sales of which a large income is derived. The city holds also bonds and mortgages, considered good, chiefly given for land sales, amounting to $455,014, besides a number of funds, the income of which is appropriated to public and charitable uses. [Advertiser.

ORDINATION. On Wednesday evening, 2d. inst., William H. Hadley was ordained at the Chapel of the Church of the Savior, in this city, as an Evangelist. Introductory Prayer, by Rev. A. B. Muzzey. Sermon, by J. F. Clarke. Ordaining Prayer, by Dr. Walker. Charge, by Dr. Francis. Right Hand of Fellowship, by Rev. R. C. Waterston. Concluding Prayer, by Rev. R. M. Hodges.

The Thursday Lecture of last week was omitted on occasion of the exercises at Cambridge.—Preached this week by Rev. Mr. Barrett of this city, from Tim. ii. 2. "Be strong in the grace that is in Christ Jesus." Subject, the strength of character, the moral force which Christ manifested, which his religion cherishes.

☞ THE PLYMOUTH AND BAY ASSOCIATION will meet, by request, at the house of Rev Darius Forbes, West Bridgewater, Tuesday, Sept. 8th, at five o'clock, A. M. J. MOORE, Scribe.
s5

☞ The CAMBRIDGE MINISTERIAL ASSOCIATION will meet in Wayland, at the house of Rev. Mr Williams, on Tuesday, 8th inst.
s5 WM. NEWELL, Sec'y.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer of the American Unitarian Association has removed to No 56 Pearl street. a29

☞ NOTICE. The Cheshire Pastoral Association will meet at the house of M. W. Willis, Walpole, on Tuesday, 8th of Sept. at 10 A. M.
a29 M. W. WILLIS, Scribe.

MARRIAGES.

In this city, 27th ult, by Rev R. C. Waterston, Mr Christopher C. Shaw to Miss Rebecca P. Hutchinson of Milford.

On Sunday, 30th ult, by the same, Mr George A. Dodge to Mary L. Chandler, both of Boston.

In Somerville, on Thursday evening, by Rev J. T. Sargent, Mr Israel A. Weston to Miss Elizabeth Ann Davis.

In Milton, 23d ult, by Rev S. W. Cozzens, Mr Benj. H. Welch to Miss Mary H. Dow, both of Roxbury.

In Abington, 26th ult, by Rev Mr Pettee, Mr Alden F. Dunbar of New Orleans, to Miss Deborah A. Hobart, daughter of Benjamin Hobart, Esq. of A.

In New London, Ct. 23d ult, Mr Samuel Bell to Miss Mary Leland Holt, daughter of Mr Chas Holt, all of Boston.

In Mayfield, Michigan, July 12, by Rev George S. Osborn, Mr Noah G. Farnsworth to Mrs Celia Hutchens; July 15th, by Samuel Murlin, Esq., Mr Christopher Farnsworth to Miss Melissa P. Glidden, daughter of Mrs Hutchens, all of M.

DEATHS.

In this city, 12th ult, Edward Francis, only son of Cyrus and Charlotte P. Blake, 3 yrs 10 mos.

In Leominster, 21st ult, Lucy Carter, youngest child of Luke and Martha W. Lincoln, 2 years.

In Charlestown, 1st inst, Miss Achsah, daughter of Mr Moses Dill, 17.

In Dorchester, 29th ult, Miss Harriet Eaton, of Sandwich, 34.

In Sherburne, 17th ult, of cancer, Mr Asa Clark, 83; he and six of his brothers served in the revolutionary war 22 years.

In Bangor, 27th ult, Col Isaac Dennison, merchant, formerly of Gloucester, Mass, 63.

In New Orleans, 21st ult, Capt Henry Ross, a native of Westerly, R. I., 36.

NEW BOOK. This day published—The Miscellaneous Writings of F. W. P. Greenwood, 1 vol 12mo, cloth.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School St. 3t s5

GREENWOOD'S MISCELLANIES. The Miscellaneous Writings of F. W. P. Greenwood, D.D. containing a Journal of a residence in England, and Essays, 400 pages 12mo.

Just received by CROSBY & NICHOLS, 118 Washington st. is3t s5

GREENWOOD'S HYMNS—2d-hand copies.—Just received, 50 copies of Greenwood's Hymns, which will be sold low if applied for soon.

CROSBY & NICHOLS, 118 Washington st.
s5 is3t

CHANNING'S THOUGHTS. Thoughts selected from the Writings of William E. Channing, D.D., 160 pages, 32mo.

This day published by CROSBY & NICHOLS, 118 Washington st. is3t s5

MR. AND MRS. G. WILKES' BOARDING AND DAY SCHOOL, for a limited number of Young Ladies, No 29 Bowdoin street, Boston.

This establishment will re-open after the present vacation, on Monday, 21st September. Parents and Guardians desirous to place their children and wards, are respectfully requested to apply for admission into the School early in Sept.

REFERENCES.—Rt. Rev. Bishop Eastburne, Daniel Sharp, D. D., Rev Edward N. Kirk, Rev Baron Stow, Rev R. W. Cushman, Hon. Abbott Lawrence, Samuel Walley, Sen., Esq., Jonathan Forbush, Esq., Boston; Hon. Isaac Livermore, Cambridge; Isaac Winslow, Esq., P. Wainwright, Esq., Roxbury; Rev. Alfred L. Barry, Newton, L. F.; Daniel L. Carroll, D. D., New York; Rev John Owen, New York; Rev. J. Pierpont, Troy, N. Y.; Col. Sherburne, U. S. A., Philadelphia; Rev. Hiram P. Goodrich, Jefferson City, Mo. is2wos4w a29

VALUABLE UNITARIAN BOOKS. Buckminster's Sermons and Memoirs, 2 vols 12mo:
Greenwood's Sermons, with Memoir, 2 vols 12mo:
Channing's Complete Works, 6 vols 12mo:
Dewey's Complete Works, 1 vol 8vo:
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Works of Rev Henry Ware, Jr. D.D., 2 vols 12mo:
Memoir of Rev Noah Worcester, by H. Ware, Jr., 12mo, portrait:
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Noyes's Translation of Job, with Notes, 2d edition, 12mo:
Letters to Relatives and Friends on the Trinity, 2d 12mo:
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Palfrey's Lowell Lectures, 2 vols 8vo:
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Dewey's Discourses on Hyman Life, 12mo:
Priestley's Views, with Memoir, by Ware, 12mo:
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Greenwood's Sermons to Children, 16mo.

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BATES' PATENT
Sliding Top Chamber Shower Bath.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the suface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population. JOHN C. WARREN.

Boston, April 2, 1845.

[From Dr. Geo. Hayward, Professor of the principles of Clinical Surgery in Harvard University.

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use. GEO. HAYWARD.

Boston, April 7, 1845.

[From Dr. J. W. F. Lane.]

Boston, March 1, 1845.

The functions of the digestive apparatus and of the skin are so intimately connected, that the disturbance of the former frequently results solely from impediments to the due discharge of the duties of the latter. From inattention to cleanliness of the whole surface of the body, and from a want of more frequent general ablution, the minute pores of the skin become blocked up, so that the proper evaporation can no longer take place. To obviate these difficulties, and the diseases originating from them, no measure is perhaps so well adapted as the shower bath, properly regulated.

The patent Bath of Mr Bates, manufactured by L. V. Badger, is an article not only well adapted to all the cleanly purposes of the body, but so combines neatness and elegance as to be an ornament to any chamber.—The day cannot be far distant, when it will be deemed as essential to furnish the dressing room with one of these, as it formerly was with the wash-basin, and the advantages to the health resulting from the change, will soon make themselves apparent.

J. W. F. LANE, M. D.

[From the Hon Harrison Gray Otis, Boston.]

Mr. L. V. Badger: Sir,—In reply to your note, I am quite ready to say, that I have used your Vapor Lamp, in connection with a chair and curtain, which was originally furnished with a spirit-burner, and that I prefer yours altogether, as it may be placed at a distance from the other apparatus with perfect safety.

I am respectfully yours, &c.

H. G. OTIS.

[From H. G. O. Colby, Judge C. C. P., New Bedford.]

Mr L. V. Badger: Sir,—I have used one of your Patent Shower Baths for nearly a year, and take much pleasure in recommending it to the public. After I had given it a fair trial, I was so impressed with its usefulness, that I took special pains to speak of it to persons of my acquaintance, many of whom have purchased the article, and recommend it in the highest terms. My family would be willing to part with many articles, which are commonly considered of prime necessity, rather than relinquish their shower bath. If every householder could be induced to purchase one, we should hear less of those terrible pulmonary complaints, which are the scourge of New England.

The following gentlemen have the Bath in use in their families:

Hon Peleg Spr

POETRY.

[For the Register.]

"I AM NOT ALONE FOR THE FATHER IS WITH ME."

Oh! why art thou cast down my soul?
Oh! how canst thou despair?
Look up!—be not disquieted,
And banish every care.
There is a power that holds thee up
And bids each sorrow flee;
Remember wheresoe'er thou art
That God is still with thee.

Remember him the holy one
Who came the world to bless,
To plant within our sinful hearts
The seeds of righteousness;
Who shame and suffering endured,
The cross and the dark grave,
That be the wandering might guide,
That be the lost might save.

Make him thy pattern. Learn of him
With patience *all* to bear;
And on life's weary pilgrimage
Oh! yield not to despair.
For in all hours of joy or woe,
Wherever thou may'st be,
Remember thou art not alone
For God is still with thee.

Lowell, Aug. 10. J. L. O.

[From the Dublin Nation.]

PATIENCE.

Be patient, O be patient! put your ear against the earth:
Listen there how noiselessly the germ of the seed has birth;
How noiselessly and how gently it upheaves its little way,
Till it parts the scarcely broken ground, and the blade stands up in the day!

Be patient, O be patient! the germs of mighty thought
Must have their silent undergrowth, must under-ground be wrought;
But as sure as ever there's a Power that makes the grass appear,
Our land shall be green with Liberty, the blade-time shall be here.

Be patient, O be patient! go and watch the wheat ears grow!
So imperceptibly, that ye can mark nor change, nor throe;
Day after day, day after day, till the ear is fully grown;
And then, again, day after day, till the ripened field is brown.

Be patient, O be patient! though yet our hopes are green,
The harvest fields of Freedom shall be crowned with the sunny sheen:
Be ripening! be ripening! mature your silent way,
Till the whole broad land is tongued with fire on Freedom's harvest day.

MISCELLANEOUS.

For the Register.

EMILY.

I shall not dwell on the early stages of my life. I had one sister many years younger than myself; she had great personal endowments, was frank, constant and affectionate; but she had a sensibility which was diseased—was her ruin. "You must learn my Emily," I have said, "either to be a stoic, or a Christian. To be a stoic is to destroy the feelings, and of course to be in no danger from them." "This," she answered, "is the virtue of a coward." "To be a Christian," I continued, "is to give the heart an object, at once so great, and so pure, that there is little danger, either of loving it too much, or loving it wrongly. Religion, without destroying the feelings, controls and employs them; and thus, like the fabled transmuting power, turns all it touches into gold." "If it did," she said, "all the world would be Christians." Such conversations ended differently; sometimes all good was borne away on the wings of ungovernable levity; sometimes she would weep, but then she would run from me, to shed as bitter tears, for a flower which the wind had torn. My employments in the army carried me out of the country, and I remained abroad more than four years. The wheel of life had not waited for me, but had carried away with it, every relic of domestic joy. Three months after I left her, she had thrown away the jewel of her affections, upon one, whose knowledge of the heart, and power to deceive it, were inferior to none. In the catalogue of the world he was a man of honor, in the eye of heaven, he was a villain. A tone of sentiment, with which he well knew how to color his conversation, won the affections of Emily. He soon engrossed her thoughts, her time, and scandal imputed to her the crime she had not committed. She was deserted, and what was scandal became truth. He also, in the recklessness of selfishness, forsook her; and threw from him the heart, which rested so fondly on him; he had plucked the fruit, and then tossed the withered and rifled branch to the burning that awaited it.

I found her in a cottage, and she rushed almost a spectre, into my arms. Could I thrust her from me? In subsequent conversations, I soon discovered the value of those principles, with which I had endeavored to make her acquainted. At first I did not attempt to check her sorrow. "It is indeed dreadful, Emily," I said, "that you should have dishonored your family, that you should have given your example to the cause of vice; but this is a small part of the evil, you are at enmity with God." She would answer me with one of those tumultuous sobs, which speak from a broken heart. I must not dwell on our future meetings; but hurry on to the period which shut her from the world forever. I may add, that the Most High so touched her heart, that I cannot doubt her tears are registered in heaven.

For nine months I watched over her visible decline; I took her to the sea, in hopes that some breeze of the Atlantic might carry healing on its wings. But if the body languished, the soul appeared daily to be shaking off its incumbrances. She expressed a wish to go into Switzerland—she lived but a month after—she spoke with a holy confidence of her forgiveness—"He has borne our sorrows, by his stripes we are healed." "If grief," she added, "has any part in moments such as these, it is because I must leave you—but I seem to feel that it is not forever." This thought had called the last tear to her eye; we wept and prayed together. One hand rested upon the book of God; it was opened at the page where the history of another penitent is found. "Is it not written," she attempted to say, "neither do I condemn thee!" Her lips closed upon the words. It is, sweet spirit—and thou art "gone, to sin no more."

L. G. P.

ERGOTINE—ITS VIRTUE IN EXTERNAL HEMORRHAGES.

The report of the proceedings of the French Academy of Sciences, in the Presse of the 25th ult., contains the following sketch of the communication of M. Bonjeau, a physician of Chamnberg, who has long been investigating the qualities of the ergot of rye, and who read a paper upon the subject, in which he examined it in three points of view—its natural history, its chemical composition, and its use in medicine. Of the numerous chemical principles, M. Bonjeau dwelt upon two; the first is a fixed oil, to which he attributes entirely those properties which make the ergot of rye one of the most fearful poisons that exists, and one followed by, perhaps the most frightful effects; the second is a watery extract, to which M. Bonjeau has given the name of ergotine, a name also given by others to another principle, but admitted, long since, to have none of the properties peculiar to ergot. The ergotine of M. Bonjeau is shown by his experiments to be exclusively the therapeutical agent of ergot of rye; and as it can be obtained entirely free from the poisonous agent of which we have spoken, the day is probably not distant when it will entirely take the place of ergot in the practice of medicine.

M. Bonjeau regards ergotine of special value in both external and internal hemorrhages. It is, in a word, a powerful hemostatic. This property of ergot has been already proved by the experiments of M. Muller and Dr. Wright. The following extract from the paper of M. Bonjeau was read at the last session of the Academy:

"On the fifth of the present month, (June) about five in the evening, a robust woman, about forty years of age, in uncorking a bottle, which broke in her hands, made a deep wound in the centre of her left hand. A branch of the palmer artery had been opened, and the blood jetted out with violence. It was thrown out to the height even of eight or ten centimetres. The woman was at first much frightened, and did all in her power to stop the blood. Seeing that she could not succeed, she came to the city to consult a surgeon. On her way she had bound her hand tightly with bands of linen, which was bathed in blood when she reached the office of Dr. Molard.

After alternately compressing the wound and leaving it to flow, the jet of blood being still as strong as ever, I applied a little lint, soaked in a solution of ergotine, somewhat concentrated, and kept the plug in its place by a slight compression, much less than that which she had employed in vain. At the end of two minutes the blood ceased to flow. Five minutes after I left the plug to itself, and took it out in twelve minutes after its application. The opening of the wound was filled by a clot of blood of considerable firmness. No blood made its appearance afwards. By way of precaution, and to quiet the alarm of the patient, who was pale with fear, we applied a new plug, dipped as before, and kept in its place by a bandage, without compression. Two days after the wound was cicatrized; there was very little accompanying suppuration. A few days after the woman was able to resume her usual occupation."

MR. ROGER'S PERSONATION.

Dr. Thomas Goodwin, such time as he was President of Magdalen College, Oxford, told me, that in the time of his youth, being then a student at Cambridge, and having heard much of Mr. Rogers, of Dedham, in Essex, purposely he took a journey to hear him preach on his lecture-day, a lecture, then, so strangely thronged and frequented, that, to those who came not early, there was no possibility of getting room in that very spacious church. Mr. Rogers was, as he told me, at that time he heard him, on the subject of the Scripture. And in that sermon he falls into an expostulation with the people about their neglect of the Bible. He personates God to the people, and tells them, "Well, I have trusted you so long with my Bible; you have slighted it, it lies in such and such houses, all covered with dust and cobwebs: you care not to look into it. Do you use my Bible thus? Well, you shall have my Bible no longer." And he takes up the Bible from his cushion, and seemed as if he were going away with it, and carrying it from them; but, immediately turns again, and personates the people to God, falls down on his knees, cries, and pleads most earnestly, "Lord, whatever thou doest to us, take not thy Bible from us: kill our children, burn our houses, destroy our goods, only spare us thy Bible, only take not away thy Bible."—And then he personates God again to the people: "Say you so? well, I will try you awhile longer; and here is my Bible for you, I will see how you will use it, whether you will love it more, whether you will observe it more, whether you will value it more, practice it more, and live more according to it." But by these actions, and this discourse (as the Doctor told me) he put all the congregation into so strange a posture, that he never saw any congregation in his life; the place was a mere *Bochim*—the people generally as it were, deluged with their own tears, and he told me, that he, himself, when he got out, and was to take horse again to be gone, he was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so strange an impression was there upon him, and generally upon the people, upon having been thus expostulated with for the neglect of the Bible. [Rev. John Howe.

CONDITION OF THE POOR.

At a public meeting held in London, a few months since, the Marquis of Normanby presiding, several statements were made which indicate the miserable condition, both moral and physical, in which large numbers of the population are found in some districts of England. The chairman stated among other important facts, the deterioration of the public health in those districts, that "in Lancashire where property had increased 156 per cent. the mortality had increased from 1 in 46, to 1 in 36, or nearly 25 per cent, wealth and death walking hand in hand." Want of a supply of water, insufficiency of ventilation and drainage, and unremitted labor, were regarded as among the permanent causes of this unhappy change.

A calculation was presented to the meeting, from which it appeared, that spreading the charges over a number of years, every house could be supplied with water, properly ventilated and drained, streets opened and widened, public parks kept up, and a medical officer of health retained, all at a cost of about $3,50 to each house, and Dr. Prayfair estimated that 389,000*l.* (nearly two millions of dollars,) could be saved to Manchester alone by the adoption of such measures.

Lord Normanby, it is said, in the course of his speech, contrasted the houses of the English poor with other humble abodes. It had happened to him to visit hundreds of Negro huts in the days when slavery existed; he had also examined many Irish cabins in that unfortunate country; and he declared he would rather pass his life in any one of the first, or in most of the last, than to inhabit one of those commonly used as dwellings by the industrious poor of England—those upon whom the prosperity and quietness of this country so much depended.

Some startling disclosures were also made concerning the abuses of what are called burial clubs, (the same we presume with funeral societies,) the funds of which are raised by contribution and distributed in certain poportions to defray the charges of burial of the members of their families.

Mr. Clay of Preston, stated that he had known the answer by some of these people to an application for payment of a debt, "I have not the money just now, but wait till Charles or Dick dies, and then I will pay you."

He also related an anecdote of a lady of his acquaintance, who being told by a woman who officiated for her as wet nurse, that the nurse's child was ill, offered to send her own medical attendant immediately to its relief. What was the answer this benevolent lady received? "Never mind, thank ye, ma'am; it's in two burial clubs!" Was it not monstrous that we should have "an indication and an adjunct of extreme civilization, intended for the amelioration of grief and for the preservation of the natural affections of humanity, thus applied, and rendered subservient to an object and used with a feeling against which savage instinct even would revolt."

Sir Robert Inglis earnestly insisted on the necessity of establishing a uniform system of sewerage and drainage throughout the country. The Reverend W. W. Champneys presented himself as one of the working clergy. His parish contained about 35,000 souls and the average duration of human life there is twenty-five years, while in a neighboring parish it is forty. He described a very narrow street, with very close alleys and courts diverging, containing within the space of half a quarter of a mile, 1,162 persons, a population equal to two or three country parishes.

Sir William Clay, the Honorable William Cowper, Mr Slaney, Lord Shelburne, and other gentlemen, also addressed the meeting. Several resolutions—asserting that it is necessary to enforce precautions to improve the health of large towns; that the legislature must interfere; that the improvement in the sanatory condition of a locality is uniformly attended with dimunition of parochial expense, and that an association should be formed to carry out such objects—were adopted unanimously as well as a petition to Parliament founded on them, and a further resolution appointing a committee and authorizing a subscribion on behalf of the Association.

We are glad to see any movement of this kind, and in such a quarter, for the relief of human misery, and for the stay of moral and physical corruption. [Sunday School Journal.

HELP THE POOR TO HELP THEMSELVES

FIFTY CENTS BETTER THAN A DOLLAR.

Some ten years ago, a merchant in New York came home on Saturday evening to his family. He had worked his way up from indigence to a competency, and sat afier supper thinking of the way in which a good Providence had led and prospered him. "Here I am with my healthy and happy family; our present wants are all supplied, and my increasing business promises a future abundance. How many who started in life with me are either in the grave, or worse off than I am. What reason for gratitude!"

Thus his mind was running, but now he thought aloud: "My dear, I believe I'll go and see that family in H——— street. I hear they are very poor; may be they are suffering." He put on his hat, and a quick step soon brought him to the humble dwelling of a Welch family, consisting of a father and mother, with six or seven children. It was a basement. As he descended the steps, he listened, and heard them singing their evening song. "No distress here," thought he; "but I'll go in." He found the tenement neat as wax, and every face brightened up even to see a stranger. He hoped he had not spoiled their song, and was glad to find them happy.

"Yes," replied the father, "we ought to be happy, but—" and the tears choked his utterance—"but I could get no work this week. O, if I could get any thing to do, these poor babes should not go to bed without their suppers."

"But have you nothing to eat?"

"Not a mouthful in the house, sir; but we couldn't do without our evening song."

"Can't get any work?"

"We are all willing, and these larger ones are able to do a little; and we had rather live on fifty cents a week earned, than have a dollar in charity."

By this time the merchant's eye moistened. He went home quicker than he came, and soon returned with a well-filled basket. Shortly he found a place for the father in a mechanic's shop, where he did well for about twelve months, when he died. He also procured employment for the mother and the oldest daughters, in making shot-bags. The compensation was small; but so many hands engaged, brought not only their daily bread, and a good appetite, but self-respect, industrious habits, and a conscious independence. Moreover, in this way the girls were prepared essentially to aid their mother in the support of the family after the death of their father. The eldest son for a while became wayward, but the good merchant looked after him, found him employment, and he is now an excellent man.

The daughters,—one of them is the wife of a worthy mechanic in Pennsylvania; another is the wife of a young minister, who is just commencing the work of preaching the Gospel to his countrymen in the Welch language; another with her needle is earning an average of seventy-five cents a day through the year, for the support of her mother and the younger children at school; while all the members of this interesting family are worthy members of the Welch church.

Thus was a deserving family saved from suffering and despair, and perhaps some of them from a life of infamy and ruin. Thus were they made useful members of society, and ornaments in a Christian church. That merchant is daily receiving compound interest on all the capital he invested in this good work. Never will he forget that Saturday evening visit and song, and never is he weary of telling how to encourage the poor to help themselves. [Youth's Cabinet.

THE JUMPERS.

In the environs of Luxemburg, Holland, a singular custom prevails of a procession called "The procession of the Jumpers." The persons who take part in it instead of walking, jump, alternately, two steps forward and one back. This ridiculous procession was instituted towards the end of the sixteenth century to conjure away the murrain, which in fact, or according to the tradition, ceased a few days afterward. The ceremony begins in a meadow situated in the neighborhood of Luxemburg, and reaches to the parish church of the little city of Echternach. Almost all the peasants, men, women and children, figure in it. They think by this means to preserve their cattle from all contagious diseases.

A late Paris paper mentions the celebration of this superstitious custom as having recently taken place near Luxemburg, and says, that though the number of persons who took part in it, must have amounted to more than eight thousand, that there were without doubt, full five times that number of individuals present as spectators. [Advertiser.

"Whether a man will be condemned hereafter for preaching and thinking differently from me may be doubtful, and is an affair in which I have nothing to do. But I am sure a man will be condemned for a bitter, uncharitable and censorious spirit, if I understand the terms of salvation, as laid down in the gospel.—A highwayman robs me of my purse; and there is an end perhaps of the business, of his oaths, and his injustice to me. A Christian brother robs me of my esteem, reputation, peace, comfort, and usefulness, and at the same time lifts up his hands and eyes to heaven, and seems to say, let the Lord be glorified. [Orton.

"Nature will compel us to seek that interchange of sympathies, which is the security of our denominational existence. They who think alike in this age of the world find one another out; and that men should acknowledge common convictions, in this period of enterprise and philanthropy, and not propose to each other a common action, is just one of those dreams of the closet, which, thank Heaven! can never be realized in actual life." [Gannett.

The freedom of licentiousness is like the freedom of the herd of swine, which ran violently down the steep place into the sea, and were drowned.

Remember your sins, to confess them; your temptations to guard against them; and your mercies, thankfully to acknowledge them.

Under no circumstances whatever deceive a child or tolerate a lie.

STORIES FOR CHILDREN.

HONORING PARENTS.

As a stranger went into the churchyard of a pretty village, he beheld three children at a newly-made grave. A boy about ten years of age was busily engaged in placing plants of turf about it, whilst a girl who appeared a year or two younger, held in her apron a few roots of wild flowers. The third child still younger, was sitting on the grass, watching with thoughtful look, the movements of the other two. They wore pieces of crape on their straw hats, and a few other signs of mourning, such as were sometimes worn by the poor who struggle between their poverty and their afflictions.

The girl soon began planting some of her wild flowers around the head of the grave, when the stranger addressed them.

"Whose grave is this, children, about which you are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you to place those flowers around your mother's grave?"

"No sir; father lies here too, and little Willy, and sister Jane."

"When did they die?"

"Mother was buried a fortnight yesterday, sir, but father died last winter, they all lie here."

"Then who told you to do this?"

"Nobody, sir," replied the girl."

"Why then do you do it?"

They appeared at a loss for an answer, but the stranger looked so kindly on them, that at length the eldest replied, as the tears started into his eyes, "O we did love them so!"

"Then you put these green turfs and wild flowers around where your parents are laid, because you loved them!"

"Yes sir," they all eagerly replied.

What can be more beautiful than such an exhibition of children honoring the memory of departed parents! Reader, are you an orphan? never forget the dear parents who loved and cherished you in your infant days. Ever remember their paternal kindness. Honor their memory by doing those things which you know would please them were they now alive, by a particular regard for their dying commands; by imitating their virtues and piety; and by carrying on their plans of usefulness. Are your parents still spared to you? ever treat them as you will wish you had done, when you stand a lonely orphan at their graves. How will a remembrance of kind and affectionate conduct towards those departed friends, then help to soothe your grief and heal your wounded heart!

TRUE CONTENTMENT.

I once met with a poor woman who seemed to have learned perfectly the lesson of contentment,—that lesson which the apostle considered so very important, and which it is to be feared, very few people adequately comprehend. The outward circumstances of this individual were such as to excite feelings of commiseration. She had been left a destitute widow, with three small children. After the burial of her husband, her property in money amounted to only fifteen cents. During his sickness, many articles of furniture had been sold to supply him with medicine, and to provide for the wants of the family. There were now remaining only a cheap bedstead, four chairs, a small table, a trunk, and a few cooking utensils. The indigent woman had not many friends, for she had lived but a short time in her present home, and there are but few in this generation who seek the friendship of the poor. A neighbor, however, not quite so destitute, offered to solicit some washing for her, and when I first saw her this was her occupation. She was in a small kitchen. A kettle of hot water was hanging over the fire, and the woman was standing washing at a tub which stood on a bench near the door. The room was cleaner and neater than I have seen many a parlor.

But what interested me most was, the perfect contentment which seemed to possess her mind; she spoke of her condition as if it were very desirable, alluded to her comforts as the gift of her Heavenly Father, and seemed exceedingly grateful while recounting them. She said that she hoped that the blessings of her present life would not cause her to forget that it was not her home. She dwelt at length upon the mercy of the Savior; upon his tenderness and compassion. She said she had deserved nothing but punishment, and she had received a multitude of blessings,—She spoke of her hope of eternal life, as the free gift of God, and as a treasure too precious to be estimated, and she seemed to look forward to the future with the same contented, happy state of feeling with which she viewed the present.

As I left that small and scanty furnished room I could not avoid the conclusion that its humble tenant was much happier than hundreds and thousands of those who dwelt in handsome and spacious houses, and who have all their temperal wants supplied without any trouble of their own. It is the soul, after all, not outward circumstances, which makes happiness.

[S. S. Treasury.

FILIAL GRATITUDE.

Gratitu'e is a principal ingredient in filial affection. It often reveals itself in the most striking manner, when parents moulder in the dust. It induces obedience to their precepts, and tender love for their memory. A little boy was once passing the ornamental garden of a rich man. He was observed to look earnestly and wishfully at some sprouts that were germinating on the trunk of an old poplar. On being asked what he wanted, he said, "My mother loved flowers and every green living thing. She has been dead two years, yet I have never planted one where she sleeps. I was just thinking how pretty one of these would look there." The gentleman kindly gave him a rosebush, and the fresh wand of a weeping willow. Then the poor little fellow lifted up his streaming eyes, and gave thanks, in a broken voice, for himself, and for his dear, dead mother. [S. S. Monitor.

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. D. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev. F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.

CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand Organ constantly on hand.

Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.

We would refer to the large Organ lately built by us in the Rev. Dr. Beecher's Church, Salem street.

Professional reference of the first authority.
f28 ostf SIMMONS & McINTIRE.

CHURCH BELLS. *HENRY N. HOOPER & CO.*, Bell Founders, No 24 Commercial street, Boston. Bells of any weight required, either in octts accurately tuned, or single, cast to order on the most favorable terms. They also manufacture an extensive assortment of BRONZED or ORMOLU finished CHANDELIERS and LAMPS. osly ap18

LIVERMORE'S NEW BOOK. Lectures to Young Men, on their Moral Dangers and Duties, by Abiel Abbot Livermore; 1 vol 16mo.

Published and for sale by JAMES MUNROE & CO., 134 Washington st. jy18

CHANNING'S WORKS. The Works of the late Dr W. E. Channing, handsomely bound in cloth, 6 vols; may be obtained at the Christian Register Office, at the low price of three dollars a set. je27

Mechanical and Dental Surgery.

Teeth at Cost, until Jan. 1, 1847!

OFFICE, No. 266, opposite to No, 307, Washington Street,
CORNER OF AVON PLACE, BOSTON.

FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on plate, the merits of which, it is confidently believed will be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such terms, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but it is peculiarly and *especially* adapted to whole and half sets, where the alveolar or dental ridge has become uneven or irregular by the absorbing of some parts more than others. In all such cases it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by absorption and for bringing out the cheeks and lips to their natural and uniform fullness. The difficulties to be overcome in whole and half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so perfectly by any other means. It is the want of this ingeniously wrought block-work, to remedy the defects above referred to, that so many are unsuccessful in giving satisfaction in their plate work,—especially in whole and half sets. Another advantage of carved work,—and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the fine particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and after being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is, its perfect articulation. Each tooth should meet its opposite in the most exact manner in masticating food; otherwise the whole work will prove a source of continual annoyance, only known to those who have worn them. There are other advantages in this style of work, that can only be understood and appreciated by an examination of specimens that may be seen at the subscriber's office, which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty is overcome. They cannot fail to excite admiration from all who are pleased with close imitiations of nature, and would inspire a confidence in their merits that the wearing of them would only tend to strengthen.

TERMS.

Up to Jan. 1, 1847, the following terms will be strictly observed for all cases of plate work from a single tooth to a whole set. viz: When a fit and finish of the work are produced, to the satisfaction of the person for whom they were made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not then given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c, will be attended to in the most thorough, faithful, and scientific manner, and on the following terms, viz:—For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; For setting on gold pivot, $2; For Cleansing, $1; Extracting 25 cents. Examinations and advise gratis. All operations warranted.

Carved work in block for whole and half sets will be got up for other Dentists on reasonable terms.

S. STOCKING, *Surgeon Dentist.*
July 29, 1846. 6m

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The year is divided into four quarters of eleven weeks each, the year commencing with the first Monday in September.

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E. H. JENNY, A. M.
J. BLACKMER, A. M.
New York, May, 1846.

CASSIUS M. CLAY'S PAPER, THE TRUE AMERICAN. Subscription for this paper are taken at the Bookstore of Mr. B. H. GREENE, No. 124 Washington street, Boston.

Terms $2,50 per annum, payable in advance; or $10 for five subscribers to one address.

All communications must be addressed, postage paid, to CALEB HARTSHORN,
jan17 Agent for New England States.

TEETH
INSERTED ON A NEW PRINCIPLE
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.

IMPROVED DENTISTRY. Dr. W. T. G. Morton, an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide which *looks* the best—nature's work or his! Within a year this same gentleman has constructed an artificial palate for an unfortunate female, that produced a sensation among those who are solicitious for the progress of those arts which immediately promote the physical comfort of our race. It is because we are proud of every achievment in dental surgery, and operative dentistry, for which the age is unquestionably distinguished, that a special notice is taken of these beautiful specimens of the handiwork of Dr. Morton. [Bost. Med. and Sur. Journal.

[From the Recorder.]

ARTIFICIAL TEETH.—The improvements that have been made in this art during a few years past, is unrivalled. Our minds were directed to this subject a short time since, by seeing a piece of work constituting a whole jaw, teeth and all, in one single piece, being a perfect imitation of the whole jaw, gum and teeth, which on being introduced into the mouth, we never should suspect any portion of the individual to be artificial. This ingenious invention and piece of work was executed by Dr. Morton, No. 19 Tremont Row.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Evening Gazette]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in contriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
BOSTON, Oct. 28, 1843. No. 27 Somerset Street.
my27 eop

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first editon of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Agusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the 'six teenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to

POETRY.

[For the Register.]

"I AM NOT ALONE FOR THE FATHER IS WITH ME."

Oh! why art thou cast down my soul?
Oh! how canst thou despair!
Look up!—be not disquieted,
And banish every care.
There is a power that holds thee up
And bids each sorrow flee;
Remember wheresoe'er thou art
That God is still with thee.

Remember him the holy one
Who came the world to bless,
To plant within our sinful hearts
The seeds of righteousness;
Who shame and suffering endured,
The cross and the dark grave,
That he the wandering might guide,
That he the lost might save.

Make him thy pattern. Learn of him
With patience *all* to bear;
And on life's weary pilgrimage
Oh! yield not to despair.
For in all hours of joy or woe,
Wherever thou may'st be,
Remember thou art not alone
For God is still with thee.

Lowell, Aug. 10. J. L. L.

[From the Dublin Nation.]

FATIENCE.

Be patient, O be patient! put your ear against the earth:
Listen there how noiselessly the germ of the seed has birth;
How noiselessly and how gently it upheaves its little way,
Till it parts the scarcely broken ground, and the blade stands up in the day!

Be patient, O be patient! the germs of mighty thought
Must have their silent undergrowth, must under-ground be wrought;
But as sure as ever there's a Power that makes the grass appear,
Our land shall be green with Liberty, the blade-time shall be here.

Be patient, O be patient! go and watch the wheat ears grow!
So imperceptibly, that ye can mark nor change, nor throe;
Day after day, day after day, till the ear is fully grown;
And then, again, day after day, till the ripened field is brown.

Be patient, O be patient! though yet our hopes are green,
The harvest fields of Freedom shall be crowned with the sunny sheen:
Be ripening! be ripening! mature your silent way,
Till the whole broad land is tongued with fire on Freedom's harvest day.

MISCELLANEOUS.

For the Register.

EMILY.

I shall not dwell on the early stages of my life. I had one sister many years younger than myself; she had great personal endowments, was frank, constant and affectionate; but she had a sensibility which was diseased—was her ruin. "You must learn my Emily," I have said, "either to be a stoic, or a Christian. To be a stoic is to destroy the feelings, and of course to be in no danger from them." "This," she answered, "is the virtue of a coward." "To be a Christian," I continued, "is to give the heart an object, at once so great, and so pure, that there is little danger, either of loving it too much, or loving it wrongly. Religion, without destroying the feelings, controls and employs them; and thus, like the fabled transmuting power, turns all it touches into gold." "If it did," she said, "all the world would be Christians." Such conversations ended differently; sometimes all good was borne away on the wings of ungovernable levity; sometimes she would weep, but then she would run from me, to shed as bitter tears, for a flower which the wind had torn. My employments in the army carried me out of the country, and I remained abroad more than four years. The wheel of life had not waited for me, but had carried away with it, every relic of domestic joy. Three months after I left her, she had thrown away the jewel of her affections, upon one, whose knowledge of the heart, and power to deceive it, were inferior to none. In the catalogue of the world he was a man of honor, in the eye of heaven, he was a villain. A tone of sentiment, with which he well knew how to color his conversation, won the affections of Emily. He soon engrossed her thoughts, her time, and scandal imputed to her the crime she had not committed. She was deserted, and what was scandal became truth. He also, in the recklessness of selfishness, forsook her; and threw from him the heart, which rested so fondly on him; he had plucked the fruit, and then tossed the withered and rifled branch to the burning that awaited it.

I found her in a cottage, and she rushed almost a spectre, into my arms. Could I thrust her from me! In subsequent conversations, I soon discovered the value of those principles, with which I had endeavored to make her acquainted. At first I did not attempt to check her sorrow. "It is indeed dreadful, Emily," I said, "that you should have dishonored your family, that you should have given your example to the cause of vice; but this is a small part of the evil, you are at enmity with God." She would answer me with one of those tumultuous sobs, which speak from a broken heart. I must not dwell on our future meetings; but hurry on to the period which shut her from the world forever. I may add, that the Most High so touched her heart, that I cannot doubt her tears are registered in heaven.

For nine months I watched over her visible decline; I took her to the sea, in hopes that some breeze of the Atlantic might carry healing on its wings. But if the body languished, the soul appeared daily to be shaking off its incumbrances. She expressed a wish to go into Switzerland—she lived but a month after—she spoke with a holy confidence of her forgiveness—"He has borne our sorrows, by his stripes we are healed." "If grief," she added, "has any part in moments such as these, it is because I must leave you—but I seem to feel that it is not forever." This thought had called the last tear to her eye; we wept and prayed together. One hand rested upon the book of God; it was opened at the page where the history of another penitent is found. "Is it not written," she attempted to say, "neither do I condemn thee!" Her lips closed upon the words. It is, sweet spirit—and thou art "gone, to sin no more."

L. G. P.

ERGOTINE—ITS VIRTUE IN EXTERNAL HEMORRHAGES.

The report of the proceedings of the French Academy of Sciences, in the Presse of the 25th ult., contains the following sketch of the communication of M. Bonjean, a physician of Chamberg, who has long been investigating the qualities of the ergot of rye, and who read a paper upon the subject, in which he examined it in three points of view—its natural history, its chemical composition, and its use in medicine. Of the numerous chemical principles, M. Bonjean dwelt upon two; the first is a fixed oil, to which he attributes entirely those properties which make the ergot of rye one of the most fearful poisons that exists, and one followed by, perhaps the most frightful effects; the second is a watery extract, to which M. Bonjeau has given the name of ergotine, a name also given by others to another principle, but admitted, long since, to have none of the properties peculiar to ergot. The ergotine of M. Bonjeau is shown by his experiments to be exclusively the therapeutical agent of ergot of rye; and as it can be obtained entirely free from the poisonous agent of which we have spoken, the day is probably not distant when it will entirely take the place of ergot in the practice of medicine.

M. Bonjeau regards ergotine of special value in both external and internal hemorrhages. It is, in a word, a powerful hemostatic. This property of ergot has been already proved by the experiments of M. Muller and Dr. Wright. The following extract from the paper of M. Bonjeau was read at the last session of the Academy:

"On the fifth of the present month, (June) about five in the evening, a robust woman, about forty years of age, in uncorking a bottle, which broke in her hands, made a deep wound in the centre of her left hand. A branch of the palmer artery had been opened, and the blood jetted out with violence. It was thrown out to the height even of eight or ten centimetres. The woman was at first much frightened, and did all in her power to stop the blood. Seeing that she could not succeed, she came to the city to consult a surgeon. On her way she had bound her hand tightly with bands of linen, which was bathed in blood when she reached the office of Dr. Molard.

After alternately compressing the wound and leaving it to flow, the jet of blood being still as strong as ever, I applied a little lint, soaked in a solution of ergotine, somewhat concentrated, and kept the plug in its place by a slight compression, much less than that which she had employed in vain. At the end of two minutes the blood ceased to flow. Five minutes after I left the plug to itself, and took it out in twelve minutes after its application. The opening of the wound was filled by a clot of blood of considerable firmness. No blood made its appearance afterwards. By way of precaution, and to quiet the alarm of the patient, who was pale with fear, we applied a new plug, dipped as before, and kept in its place by a bandage, without compression. Two days after the wound was cicatrized; there was very little accompanying suppuration. A few days after the woman was able to resume her usual occupation."

MR. ROGER'S PERSONATION.

Dr. Thomas Goodwin, such time as he was President of Magdalen College, Oxford, told me, that in the time of his youth, being then a student at Cambridge, and having heard much of Mr. Rogers, of Dedham, in Essex, purposely he took a journey to hear him preach on his lecture-day, a lecture, then, so strangely thronged and frequented, that, to those who came not early, there was no possibility of getting room in that very spacious church. Mr Rogers was, as he told me, at that time he heard him, on the subject of the Scripture. And in that sermon he falls into an expostulation with the people about their neglect of the Bible. He personates God to the people, and tells them, "Well, I have trusted you so long with my Bible; you have slighted it, it lies in such and such houses, all covered with dust and cobwebs; you care not to look into it. Do you use my Bible thus? Well, you shall have my Bible no longer." And he takes up the Bible from his cushion, and seemed as if he were going away with it, and carrying it from them; but, immediately turns again, and personates the people to God, falls down on his knees, cries, and pleads most earnestly, "Lord, whatever thou doest to us, take not thy Bible from us: kill our children, burn our houses, destroy our goods, only spare us thy Bible, only take not away thy Bible."—And then he personates God again to the people: "Say you so? well, I will try you awhile longer; and here is my Bible for you, I will see how you will use it, whether you will love it more, whether you will observe it more, whether you will value it more, practice it more, and live more according to it." But by these actions, and this discourse (as the Doctor told me) he put all the congregation into so strange a posture, that he never saw any congregation in his life; the place was a mere *Bochim*—the people generally as it were, deluged with their own tears, and he told me, that he, himself, when he got out, and was to take horse again to be gone, he was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so strange an impression was there upon him, and generally upon the people, upon having been thus expostulated with for the neglect of the Bible. [Rev. John Howe.

CONDITION OF THE POOR.

At a public meeting held in London, a few months since, the Marquis of Normanby presiding, several statements were made which indicate the miserable condition, both moral and physical, in which large numbers of the population are found in some districts of England. The chairman stated among other important facts, the deterioration of the public health in those districts, that "in Lancashire where property had increased 156 per cent. the mortality had increased from 1 in 46, to 1 in 36, or nearly 25 per cent, wealth and death walking hand in hand." Want of a supply of water, insufficiency of ventilation and drainage, and unremitted labor, were regarded as among the permanent causes of this unhappy change.

A calculation was presented to the meeting, from which it appeared, that spreading the charges over a number of years, every house could be supplied with water, properly ventilated and drained, streets opened and widened, public parks kept up, and a medical officer of health retained, all at a cost of about $3.50 to each house, and Dr. Prayfair estimated that 380,000*l.* (nearly two millions of dollars,) could be saved to Manchester alone by the adoption of such measures.

Lord Normanby, it is said, in the course of his speech, contrasted the houses of the English poor with other humble abodes. It had happened to him to visit hundreds of Negro huts in the days when slavery existed; he had also examined many Irish cabins in that unfortunate country; and he declared he would rather pass his life in any one of the first, or in most of the last, than to inhabit one of those commonly used as dwellings by the industrious poor of England—those upon whom the prosperity and quietness of this country so much depended.

Some startling disclosures were also made concerning the abuses of what are called burial clubs, (the same we presume with funeral societies,) the funds of which are raised by contribution and distributed in certain proportions to defray the charges of burial of the members of their families.

Mr. Clay of Preston, stated that he had known the answer by some of these people to an application for payment of a debt, "I have not the money just now, but wait till Charles or Dick dies, and then I will pay you."

He also related an anecdote of a lady of his acquaintance, who being told by a woman who officiated for her as wet nurse, that the nurse's child was ill, offered to send her own medical attendant immediately to its relief. What was the answer this benevolent lady received? "Never mind, thank ye, ma'am; it's in two burial clubs!" Was it not monstrous that we should have "an indication and an adjunct of extreme civilization, intended for the amelioration of grief and for the preservation of the natural affections of humanity, thus applied, and rendered subservient to an object and used with a feeling against which savage instinct even would revolt."

Sir Robert Inglis earnestly insisted on the necessity of establishing a uniform system of sewerage and drainage throughout the country. The Reverend W. W. Champneys presented himself as one of the working clergy. His parish contained about 35,000 souls and the average duration of human life there is twenty-five years, while in a neighboring parish it is forty. He described a very narrow street, with very close alleys and courts diverging, containing within the space of half a quarter of a mile, 1,162 persons, a population equal to two or three country parishes.

Sir William Clay, the Honorable William Cowper, Mr Slaney, Lord Shelburne, and other gentlemen, also addressed the meeting. Several resolutions—asserting that it is necessary to enforce precautions to improve the health of large towns; that the legislature must interfere; that the improvement in the sanatory condition of a locality is uniformly attended with dimunition of parochial expense, and that an association should be formed to carry out such objects—were adopted unanimously as well as a petition to Parliament founded on them, and a further resolution appointing a committee and authorizing a subscribtion on behalf of the Association.

We are glad to see any movement of this kind, and in such a quarter, for the relief of human misery, and for the stay of moral and physical corruption. [Sunday School Journal.

HELP THE POOR TO HELP THEMSELVES

FIFTY CENTS BETTER THAN A DOLLAR.

Some ten years ago, a merchant in New York came home on Saturday evening to his family. He had worked his way up from indigence to a competency, and sat after supper thinking of the way in which a good Providence had led and prospered him. "Here I am with my healthy and happy family; our present wants are all supplied, and my increasing business promises a future abundance. How many who started in life with me are either in the grave, or worse off than I am. What reason for gratitude!"

Thus his mind was running, but now he thought aloud: "My dear, I believe I'll go and see that family in H——— street. I hear they are very poor; may be they are suffering." He put on his hat, and a quick step soon brought him to the humble dwelling of a Welch family, consisting of a father and mother, with six or seven children. It was a basement. As he descended the steps, he listened, and heard them singing their evening song. "No distress here," thought he; "but I'll go in." He found the tenement neat as wax, and every face brightened up even to see a stranger. He hoped he had not spoiled their song, and was glad to find them happy.

"Yes," replied the father, "we ought to be happy, but—" and the tears choked his utterance—"but I could get no work this week. O, if I could get any thing to do, these poor babes should not go to bed without their suppers."

"But have you nothing to eat!"

"Not a mouthful in the house, sir; but we couldn't do without our evening song."

"Can't get any work!"

"We are all willing, and these larger ones are able to do a little; and we had rather live on fifty cents a week earned, than have a dollar in charity."

By this time the merchant's eye moistened. He went home quicker than he came, and soon returned with a well-filled basket. Shortly he found a place for the father in a mechanic's shop, where he did well for about twelve months, when he died. He also procured employment for the mother and the oldest daughters, in making shot-bags. The compensation was small; but so many hands engaged, brought not only their daily bread, and a good appetite, but self-respect, industrious habits, and a conscious independence. Moreover, in this way the girls were prepared essentially to aid their mother in the support of the family after the death of their father. The eldest son for a while became wayward, but the good merchant looked after him, found him employment, and he is now an excellent man.

The daughters,—one of them is the wife of a worthy mechanic in Pennsylvania; another is the wife of a young minister, who is just commencing the work of preaching the Gospel to his countrymen in the Welch language; another with her needle is earning an average of seventy-five cents a day through the year, for the support of her mother and the younger children at school; while all the members of this interesting family are worthy members of the Welch church.

Thus was a deserving family saved from suffering and despair, and perhaps some of them from a life of infamy and ruin. Thus were they made useful members of society, and ornaments in a Christian church. That merchant is daily receiving compound interest on all the capital he invested in this good work. Never will he forget that Saturday evening visit and song, and never is he weary of telling how to encourage the poor to help themselves. [Youth's Cabinet.

THE JUMPERS.

In the environs of Luxemburg, Holland, a singular custom prevails of a procession called "The procession of the Jumpers." The persons who take part in it instead of walking, jump, alternately, two steps forward and one back. This ridiculous procession was instituted towards the end of the sixteenth century to conjure away the murrain, which in fact, or according to the tradition, ceased a few days afterward. The ceremony begins in a meadow situated in the neighborhood of Luxemburg, and reaches to the parish church of the little city of Echternach. Almost all the peasants, men, women and children, figure in it. They think by this means to preserve their cattle from all contagious diseases.

A late Paris paper mentions the celebration of this superstitious custom as having recently taken place near Luxemburg, and says, that though the number of persons who took part in it, must have amounted to more than eight thousand, that there were without doubt, full five times that number of individuals present as spectators. [Advertiser.

"Whether a man will be condemned hereafter for preaching and thinking differently from me may be doubtful, and is an affair in which I have nothing to do. But I am sure a man will be condemned for a bitter, uncharitable and censorious spirit, if I understand the terms of salvation, as laid down in the gospel.—A highwayman robs me of my purse; and there is an end perhaps of the business, of his oaths, and his injustice to me. A Christian brother robs me of my esteem, reputation, peace, comfort, and usefulness, and at the same time lifts up his hands and eyes to heaven, and seems to say, let the Lord be glorified. [Orton.

"Nature will compel us to seek that interchange of sympathies, which is the security of our denominational existence. They who think alike in this age of the world find one another out; and that men should acknowledge common convictions, in this period of enterprise and philanthropy, and not propose to each other a common action, is just one of those dreams of the closet, which, thank Heaven! can never be realized in actual life." [Gannett.

The freedom of licentiousness is like the freedom of the herd of swine, which ran violently down the steep place into the sea, and were drowned.

Remember your sins, to confess them; your temptations to guard against them; and your mercies, thankfully to acknowledge them.

Under no circumstances whatever deceive a child or tolerate a lie.

STORIES FOR CHILDREN.

HONORING PARENTS.

As a stranger went into the churchyard of a pretty village, he beheld three children at a newly-made grave. A boy about ten years of age was busily engaged in placing plants of turf about it, whilst a girl who appeared a year or two younger, held in her apron a few roots of wild flowers. The third child still younger, was sitting on the grass, watching with thoughtful look, the movements of the other two. They wore pieces of crape on their straw hats, and a few other signs of mourning, such as were sometimes worn by the poor who struggle between their poverty and their afflictions.

The girl soon began planting some of her wild flowers around the head of the grave, when the stranger addressed them.

"Whose grave is this, children, about which you are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you to place those flowers around your mother's grave?"

"No sir; father lies here too, and little Willy, and sister Jane."

"When did they die?"

"Mother was buried a fortnight yesterday, sir, but father died last winter, they all lie here."

"Then who told you to do this?"

"Nobody, sir," replied the girl."

"Why then do you do it?"

They appeared at a loss for an answer, but the stranger looked so kindly on them, that at length the eldest replied, as the tears started into his eyes, "O we did love them so!"

"Then you put these green turfs and wild flowers around where your parents are laid, because you loved them!"

"Yes sir," they all eagerly replied.

What can be more beautiful than such an exhibition of children honoring the memory of departed parents! Reader, are you an orphan? never forget the dear parents who loved and cherished you in your infant days. Ever remember their paternal kindness. Honor their memory by doing those things which you know would please them were they now alive, by a particular regard for their dying commands; by imitating their virtues and piety; and by carrying on their plans of usefulness. Are your parents still spared to you? ever treat them as you will wish you had done, when you stand a lonely orphan at their graves. How will a remembrance of kind and affectionate conduct towards those departed friends, then help to soothe your grief and heal your wounded heart!

TRUE CONTENTMENT.

I once met with a poor woman who seemed to have learned perfectly the lesson of contentment,—that lesson which the apostle considered so very important, and which it is to be feared, very few people adequately comprehend. The outward circumstances of this individual were such as to excite feelings of commiseration. She had been left a destitute widow, with three small children. After the burial of her husband, her property in money amounted to only fifteen cents. During his sickness, many articles of furniture had been sold to supply him with medicine, and to provide for the wants of the family. There were now remaining only a cheap bedstead, four chairs, a small table, a trunk, and a few cooking utensils. The indigent woman had not many friends, for she had lived but a short time in her present home, and there are but few in this generation who seek the friendship of the poor. A neighbor, however, not quite so destitute, offered to solicit some washing for her, and when I first saw her this was her occupation. She was in a small kitchen. A kettle of hot water was hanging over the fire, and the woman was standing washing at a tub which stood on a bench near the door. The room was cleaner and neater than I have seen many a parlor.

But what interested me most was, the perfect contentment which seemed to possess her mind; she spoke of her condition as if it were very desirable, alluded to her comforts as the gift of her Heavenly Father, and seemed exceedingly grateful while recounting them. She said that she hoped that the blessings of her present life would not cause her to forget that it was not her home. She dwelt at length upon the mercy of the Savior; upon his tenderness and compassion. She said she had deserved nothing but punishment, and she had received a multitude of blessings,—She spoke of her hope of eternal life, as the free gift of God, and as a treasure too precious to be estimated, and she seemed to look forward to the future with the same contented, happy state of feeling with which she viewed the present.

As I left that small and scanty furnished room I could not avoid the conclusion that its humble tenant was much happier than hundreds and thousands of those who dwelt in handsome and spacious houses, and who have all their temperal wants supplied without any trouble of their own. It is the soul, after all, not outward circumstances, which makes happiness.

[S. S. Treasury.

FILIAL GRATITUDE.

Gratitude is a principal ingredient in filial affection. It often reveals itself in the most striking manner, when parents moulder in the dust. It induces obedience to their precepts, and tender love for their memory. A little boy was once passing the ornamental garden of a rich man. He was observed to look earnestly and wishfully at some sprouts that were germinating on the trunk of an old poplar. On being asked what he wanted, he said, "My mother loved flowers and every green living thing. She has been dead two years, yet I have never planted one where she sleeps. I was just thinking how pretty one of these would look there." The gentleman kindly gave him a rosebush, and the fresh wand of a weeping willow. Then the poor little fellow lifted up his streaming eyes, and gave thanks, in a broken voice, for himself, and for his dear, dead mother. [S. S. Monitor.

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.

Terms $3.00 per week, including instruction, board, washing, &c.

Reference is permitted to the following gentlemen in Boston:—Samuel Gœele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev. F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.

CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand Organ constantly on hand.

Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.

We would refer to the large Organ lately built by us in the Rev. Dr. Beecher's Church, Salem street.

Professional references of the first authority.

f28 ostf SIMMONS & McINTIRE.

CHURCH BELLS. *HENRY N. HOOPER & CO.*, Bell Founders, No 24 Commercial street, Boston. Bells of any weight required, either in sets accurately tuned, or single, cast to order on the most favorable terms. They also manufacture an extensive assortment of BRONZED or ORMOLU finished CHANDELIERS and LAMPS. os1y ap18

LIVERMORE'S NEW BOOK. Lectures to Young Men, on their Moral Dangers and Duties, by Abiel Abbot Livermore; 1 vol 16mo.

Published and for sale by JAMES MUNROE & CO., 134 Washington st. jy18

CHANNING'S WORKS. The Works of the late Dr W. E. Channing, handsomely bound in cloth, 6 vols; may be obtained at the Christian Register Office, at the low price of three dollars a set. je27

Mechanical and Dental Surgery.

Teeth at Cost, until Jan. 1, 1847!

OFFICE, No. 266, opposite to No, 307, Washington Street,
CORNER OF AVON PLACE, BOSTON.

FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on plate, the merits of which, it is confidently believed will be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such terms, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but it is peculiarly and *especially* adapted to whole and half sets, where the alveolar or dental ridge has become uneven or irregular by the absorbing of some parts more than others. In all such cases it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by absorption and for bringing out the cheeks and lips to their natural and uniform fullness. The difficulties to be overcome in whole and half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so perfectly by any other means. It is the want of this ingeniously wrought block-work, to remedy the defects above referred to, that so many are unsuccessful in giving satisfaction in their plate work,—especially in whole and half sets. Another advantage of carved work,—and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the fine particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and after being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is, its perfect articulation. Each tooth should meet its opposite in the most exact manner in masticating food; otherwise the whole work will prove a source of continual annoyance, only known to those who have worn them. There are other advantages in this style of work, that can only be understood and appreciated by an examination of specimens that may be seen at the subscriber's office, which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty is overcome. They cannot fail to excite admiration from all who are pleased with a close imitation of nature, and would inspire a confidence in their merits that the wearing of them would only tend to strengthen.

TERMS.

Up to Jan. 1, 1847, the following terms will be strictly observed for all cases of plate work from a single tooth to a whole set, viz: When a fit and finish of the work are produced, to the satisfaction of the person for whom they were made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not then given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c, will be attended to in the most thorough, faithful, and scientific manner, and on the following terms, viz:—For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; For setting on gold pivot, $2; For Cleansing, $1; Extracting 25 cents. Examinations and advise gratis. All operations warranted.

Carved work on block for whole and half sets will be got up for other Dentists on reasonable terms.

S. STOCKING, *Surgeon Dentist.*
July 29, 1846. 6m

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NEW YORK INSTITUTE, No. 230 East Broadway. Arrangements are made at this Institution for instruction in the elements and higher branches of an English education, including Vocal Music, Mathematics, Natural Philosophy, Chemistry, Intellectual and Moral Philosophy, &c. Instruction will be given in the French, German, Latin, Greek, and Hebrew languages. Students in the Male Department are qualified for active employments in business, or for admission to any class at College.

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The year is divided into four quarters of eleven weeks each, the year commencing with the first Monday in September.

For further information, apply to either of the associate Principals, at the Institute, as above.

E. H. JENNY, A. M.
J. BLACKMER, A. M.
New York, May, 1846.

CASSIUS M. CLAY'S PAPER, THE TRUE AMERICAN. Subscription for this paper are taken at the Bookstore of Mr. B. H. GREENE, No. 124 Washington street, Boston.

Terms $2.50 per annum, payable in advance; or $10 for five subscribers to one address.

All communications must be addressed, postage paid, to CALEB HARTSHORN,
jan17 Agent for New England States.

TEETH
INSERTED ON A NEW PRINCIPLE
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.

IMPROVED DENTISTRY. Dr. W. T. G. Morton, an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide which *looks* the best—nature's work or his! Within a year this same gentleman has constructed an artificial palate for an unfortunate female, that produced a sensation among those who are solicitous for the progress of those arts which immediately promote the physical comfort of our race. It is because we are proud of every achievment in dental surgery, and operative dentistry, for which the age is unquestionably distinguished, that a special notice is taken of these beautiful specimens of the handiwork of Dr. Morton. [Bost. Med. and Surg. Journal.

[From the Recorder.]

ARTIFICIAL TEETH.—The improvements that have been made in this art during a few years past, is unrivalled. Our minds were directed to this subject a short time since, by seeing a piece of work constituting a whole jaw, teeth and all, in one single piece, being a perfect imitation of the whole jaw, gum and teeth, which on being introduced into the mouth, we never should suspect any portion of the individual to be artificial. This ingenious invention and piece of work was executed by Dr. Morton, No. 19 Tremont Row.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Evening Gazette.]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in contriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
BOSTON, Oct. 28, 1843. No. 27 Somerset Street.
my27 eop

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and pewns in which the book is in use, viz: King's Chapel, (Rev. F W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherborne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Agusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the 'sixteenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers